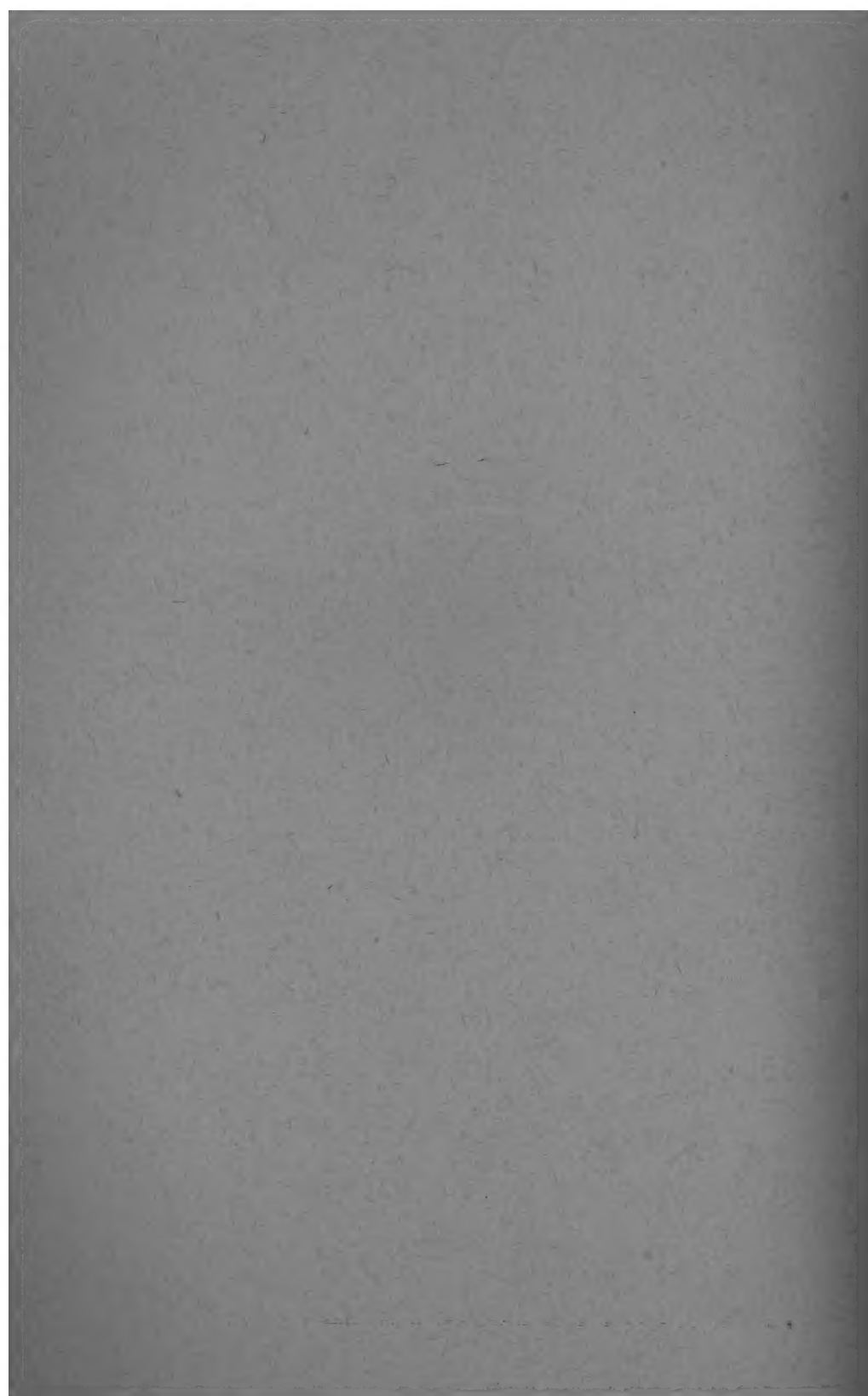


Journal
of the
Twenty-First Session
of the
Synod of the
Diocese of Athabasca



Peace River
Wednesday and Thursday
The 5th and 6th days of July
1944



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1944
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List of Clergy and Lay Workers

The Lord Bishop of the Diocese
Right Reverend Arthur Henry Sovereign, M.A., D.D., F.R.G.S.,
Bishop's Lodge, Peace River, Alberta.

CLERGY

Ven. Archdeacon Robert Little, L.Th., D.D., All Saints' Athabasca, Alta.
Rev. Canon W. B. Singleton, B.A., B.D., St. Luke's Fort Vermilion, Alta.
Rev. Canon Gordon E. Bratt, R.D., Christ Church, Berwyn, Alta.
Rev. G. A. Crawley, L.Th., St. Mark's High Prairie, Alta.
Rev. Robert T. Cathcart, Indian Residential School, Atikameg, Alta.
Rev. George T. Pattison, B.A., St. Helen's Fairview, Alta.
Rev. E. C. Dickin, St. Andrew's Colinton, Alta.
Rev. Arthur Lord, L.Th., Christ Church, Grande Prairie, Alta.
Rev. Frank Edward Smith, St. James' Pro-Cathedral, Peace River, Alta.
Rev. N. Burgomaster, B.A., Fort Chipewyan, Alta.
Rev. William K. Morrison, B.A., St. John's Fort McMurray, Alta.
Rev. A. L. Davies, St. John's Wabasca, Alta.
Rev. J. B. Owen, B.A., B.D., Goodwin, Alta.
Rev. George H. Crane-Williams, Dimsdale, Alta.
Rev. H. J. McSherry L.Th., B.A., Beaverlodge, Alta.
Rev. Cecil Randell, L.Th., B.A. Yellowknife, N.W.T.

On Leave:

Rev. Major W. Prior, B.A., B.D., Chaplain to 3rd Cdn. Recce. Regt.
Captain N. Calland, Chaplain, Canadian Army, Victoria, B.C.
Captain Eric Wright, Chaplain, No. 1 C.O.R.U., England.
Rev. S. E. Richards, Brandford, Ontario.

EXAMINING CHAPLAIN

Rev. J. B. Owen, Goodwin, Alta.

BISHOP'S CHAPLAIN

Rev. G. A. Crawley, High Prairie, Alta.

CANONS

Rev. Canon G. Bratt.
Rev. Canon W. B. Singleton
Rev. Canon P. J. Andrews, O.B.E., D.D., England

RURAL DEANS

Athabasca, Ven. Archdeacon Little, Athabasca, Alta.
Mackenzie River, Vacant.
Peace River, Rev. Canon Gordon E. Bratt, Berwyn, Alta.
Grande Prairie, Rev. A. Lord, Grande Prairie, Alta.

STIPENDIARY LAY READER

Dr. D. H. Pinkerton, Sexsmith, Alta.

HONORARY LAY READERS

Peace River, Dr. F. H. Sutherland; Clairmont, Mr. E. V. Bergin; Three Lakes, Mr. Thomas Smart; Beaverlodge, Mr. A. Funnell, Mr. R. C. Robson; Atikameg, Mr. B. B. Whitford; Athabasca, Mr. Horace Dunster; Fairview, Mr. W. MacArthur; McLennan, Mr. E. Houndle; High Prairie, Mr. R. P. Butler; Faust, Mr. K. B. Thomson; Canyon Creek, Mr. R. Boswell.

CHANCELLOR

His Honour, Judge Bury, M.A., K.C., Court House, Edmonton, Alta.

REGISTRAR

Mr. V. R. Baldwin, K.C., Peace River, Alta.

EXECUTIVE COMMITTEE

Rt. Rev. A. H. Sovereign, (Chairman)

Ven. Archdeacon R. Little,

Rev. F. E. Smith (Treasurer).

Rev. G. H. Crane-Williams.

Rev. G. T. Pattison.

Rev. Gordon Bratt.

Rev. A. Lord.

Chancellor Bury.

Mr. V. R. Baldwin.

Mr. L. Edwards.

Mr. J. Smart.

Mr. W. J. MacArthur.

Mr. E. Houndie.

HONORARY SECRETARY OF SYNOD

Rev. F. E. Smith, Peace River, Alberta.

AUDITOR

Mr. Norman Soars, Peace River, Alberta.

THEOLOGICAL STUDENTS

Mr. Maurice Walsh, of Wycliffe College, to Slave Lake, Alta.

Mr. David Crane, B.A., of Wycliffe College, to Lac La Biche, Alta.

FELLOWSHIP OF THE WEST

Rev. J. B. Owen, Diocese of Montreal.

WOMEN WORKERS

The Wives of the Clergy.

Miss DuBois, Miss Seabrook, of St. Alabn's Van, Peace River.

Miss Waterson, Miss Cornell, of St. Wilfred's Van, Fairview.

Miss Garside, Mrs. Matthews, St. Richard's Van, Fairview, Alta.

Miss Harden, Miss Watson, St. Oswald's Van, Grande Prairie, Alta.

Miss C. W. Seaman, St. Nicholas House, Fairview, S. S. by Post.

Hay River Hospital, Nurse W. Neville.

Keg River, Dr. Mary Percy Jackson.

Hondo, Nurse Drummond Hay.

North Star, Miss Dorothy Carroll.

Faust, Miss May Stockford.

Athabasca Hostels, Mrs. C. Brown, Miss B. Anderson.

Grassland, Miss M. G. Barlee.

COMMISSARIES

IN CANADA: Rev. R. K. Naylor, B. A., Montreal, P.Q., Ven. T. W. Savary, D.D., Halifax, N.S., Rev. G. H. Dowker, M.A., Toronto, Ont.; Rev. E. S. Ottley, B.A., LTh., Christ Church, Edmonton, Alta.

IN ENGLAND: Rt. Rev. E. F. Robins, D.D., Wymondham, Norfolk; Rev. F. Stone, M.A., Hyde Vicarage, Winchester; Rev. B. F. Hinde, M.A., Cauldwell Hall Road, Ipswich; Rev. J. Mervyn Glass, M.A., D.D., Holy Trinity Vicarage, Cheltenham.

MEDICAL EXAMINER FOR PENSION BOARD

Dr. F. H. Sutherland, Peace River, Alberta.

Journal of Proceedings
of the
Twenty-First Session
of the Synod of the
Diocese of Athabasca
First Day

Persuant to notice the Synod of the Diocese of Athabasca assembled in St. James' Cathedral at 8.30 a.m., on Wednesday, July 5th, 1944.

The Service of the Holy Communion was celebrated by The Right Reverend A. H. Sovereign, assisted by Archdeacon Little and Rev. F. E. Smith.

MORNING SESSION

The Right Reverend A. H. Sovereign, Bishop of the Diocese of Athabasca having summoned the Twenty-first Session of the Synod to meet at Peace River on Wednesday, July 5th, 1944 A.D., the members assembled in Athabasca Hall at 10 a.m. and the Bishop having called the meeting to order, opened with prayer.

Moved by Rev. A. Lord that Rev. F. E. Smith be re-elected Honorary Secretary of Synod. There being no further nominations, the Rev. F. E. Smith was re-elected and instructed to commence duties at once.

The Secretary then called the roll of the Clergy and the following being present answered to their names: Reverends Archdeacon R. Little, Canon W. B. Singleton, Canon G. E. Bratt, G. A. Crawley, R. T. Cathcart, A. Lord, F. E. Smith, N. Burgomaster, J. B. Owen, G. H. Crane-Williams, E. C. Dickin, H. J. McSherry, G. T. Pattison,

The following clerical members of Synod were absent: Rev. W. K. Morrison, Rev. A. L. Davies, Rev. Canon W. Prior, Rev. Captain N. Calland, Rev. Captain Eric Wright, Rev. S. E. Richards.

The Secretary then called the names of the Lay delegates, the following being present: His Honour, Judge Bury, K.C., M. Walsh, A. Funnell, R. C. Robson, J. Platt, C. Crowe, A. Tieman, W. J. MacArthur, L. C. Brockway, E. Houndle, R. P. Butler, K. B. Thomson, H. Dunster, W. Menns, J. M. Smart, L. S. Edwards, T. Smart, Dr. F. H. Sutherland, E. M. Rymer.

The Secretary reported that thirteen Clerical delegates and nineteen Lay delegates were present, constituting a quorum in each order.

The Bishop declared the Synod constituted.

Moved by Archdeacon Little, seconded by Mr. MacArthur and resolved that "A note of affectionate greeting be sent to Mrs. F. E. Smith, with heartiest congratulations upon the birth of her son Arthur Edward."

Letters of greeting were read from The Woman's Auxilliary of the Athabasca Deanery, and from Rev. Major Prior.

Moved by Rev. A. Lord, seconded by Mr. E. Rymer and resolved that these letters of greeting be recorded and acknowledged by the Secretary.

Moved by Mr. L. Edwards, seconded by Mr. Butler, and resolved "That Mr. Kent be given a seat upon the floor of the House."

Moved by Rev. F. E. Smith, seconded by Archdeacon Little and resolved "That Dr. R. Armitage be given a seat up on the floor of the House."

Moved by Rev. Canon G. Bratt, seconded by Mr. H. Dunster, and resolved "That the following ladies be given a seat upon the floor of the House, Miss M. Stockford, Miss D. Carroll, Miss C. W. Seaman, Miss E. Eastwood, Mrs. MacArthur."

Moved by Rev. F. E. Smith, seconded by Rev. J. B. Owen, and resolved "That the minutes of the twentieth session of the Synod, held at Peace River on the 5th and 6th days of August, 1942, and as printed in the Synod Journal, be adopted."

The Bishop appointed Scrutineers of the Credentials of the Lay Delegates as follows: Rev. J. B. Owen and Mr. E. Houndle.

The Press Committee appointed by the Bishop were Rev. G. T. Pattison and Mr. K. B. Thomson.

Committee on the Bishop's Charge, Rev. N. Burgomaster and Mr. J. Smart.

The Bishop then delivered his Charge, which was received with enthusiasm. (Appendix A)

The Synod adjourned for lunch at 12.30 p.m.

After lunch the members of Synod were welcomed by Dr. Sutherland, Mayor of the Town of Peace River. The welcome was replied to by Rev. G. H. Crane-Williams.

Dr. Armitage, Principal of Wycliffe College, was welcomed by the Bishop. Dr. Armitage replied with an address upon the theme "In such a time as this."

First Day

AFTERNOON SESSION

The Synod re-assembled at 2 p.m. Archdeacon Little opened with prayer.

Moved by Rev. J. B. Owen, seconded by Mr. L. Edwards, and resolved "That Mr. Maurice Walsh be given a seat upon the floor of the House."

Moved by Canon Bratt, seconded by Rev. A. Lord, and resolved "That we dispense with the Nominating Committee and proceed to receive nominations from the floor of the House."

The Bishop appointed Rev. G. H. Crane-Williams, Archdeacon Little and Mr. E. Houndle as a committee on "Thanks, Greetings and Memorials."

The report of the Executive Committee was read by Rev. F. E. Smith. This was given in two sections. The first was a summary of the sale of property since the last meeting of Synod. The second dealt with Diocesan property leased or rented.

Moved by Rev. F. E. Smith, seconded by Rev. A. Lord, and resolved "That this report be received and adopted."

Moved by Archdeacon Little, seconded by Rev. A. Lord, and resolved "That this Synod here assembled approve of and confirm the action of the Bishop of the Diocese in arranging with the Northwest Territories Branch of the Federal Government for the operation of the Bishop Bompas Memorial Hospital at Fort Norman, N.W.T., and that the details of the proposed agreement be placed in charge of the Bishop and the Executive Committee of the Diocese, the said Executive Committee hereby being given power to act on behalf of the Synod."

Moved by Rev. F. E. Smith, seconded by Mr. J. Smart,—“Whereas in September 1933, the Synod of the Ecclesiastical Province of Rupert's Land asked the Bishop of Athabasca to supervise that portion of the Diocese of Mackenzie River reaching as far north as the Arctic Circle (400,000 square miles) including in all three Priests,—Rev. G. A. Crawley at Fort Chipewyan, Rev. Franklin Clarke at Fort Simpson and Rev. W. B. Singleton at Hay River as Principaal of the Indian School under the Indian and Eskimo Commission, the said step having been rendered temporarily necessary by the loss of Church funds at Winnipeg; Whereas such action was not unanimously approved at that time by the Clergy and Laymen of the Diocese of Athabasca but was accepted as a temporary expedient in a time of real crisis in our Canadian Church; Whereas that crisis was successfully met and the Funds restored by the whole Canadian Church through The Restoration Fund Campaign; Whereas it has not been possible for the M.S.C.C. through the ten years to provide adequately by means of definite, normal and continuous annual grants for the sustentation of reasonable stipends for the Clergy of the Mackenzie River Deanery or for the necessary capital expenditures for Churches and Rectories in the same area; Whereas it is impossible under present restricted conditions of enlistment for the Bishop of Athabasca to obtain a sufficient number of suitable Priests with which to man the various Mission Stations, now rendered much more important and strategic through recent and unprecedented developments; Whereas we believe that it is absolutely impossible for any one individual under present conditions to supervise efficiently and economically the former Diocese of Athabasca and the added Deanery of Mackenzie River; Be it resolved that this Synod here assembled recommend to the Synod of the Ecclesiastical Province of Rupert's Land that the boundaries of the Diocese of Athabasca be so altered that the northern, western and eastern boundaries be coincident with the present boundaries of the Civil Province of Alberta, the southern boundary of the Diocese to remain as in 1933.”—Carried.

The Treasurer of the Diocese, Rev. F. E. Smith, presented the Financial Statement for the year 1942. (Appendix B)

Moved by Rev. F. E. Smith seconded by Rev. A. Lord, and resolved “That this statement be considered clause by clause.”

Moved by Mr. H. Dunster, seconded by Mr. E. Rymer and resolved “That this report be received and adopted.”

The Treasurer then presented the 1943 Financial Statement. (Appendix C)

Moved by Rev. F. E. Smith, seconded by Rev. A. Lord and resolved “That this report be considered clause by clause.”

Moved by Rev. F. E. Smith, seconded by Mr. R. P. Butler and resolved “That this report be received and adopted.”

The Treasurer then presented the Pensions Trust Account. (Appendix D).

Moved by Mr. R. P. Butler, seconded by Canon Bratt and resolved “That this report be received and adopted.”

The Treasurer reported on the Special Savings Account (Appendix E)

Moved by Rev. F. E. Smith, seconded by Mr. McArthur and resolved “That this report be received and adopted.”

Moved by Mr. A. Funnell, seconded by Rev. G. H. Crane-Williams and resolved “That as far as possible War Bonds be purchased by the Diocese.”

The Treasurer presented the Maple Leaf Trust Account (Appendix F)

Moved by Rev. F. E. Smith, seconded by Mr. MacArthur and resolved "That this report be received and adopted."

The Treasurer reported on the Bonds and Securities held by the Diocese of Athabasca. (Appendix G)

Moved by Mr. H. Dunster, seconded Mr. E. Rymer and resolved "That this report be received and adopted."

Moved by Mr. E. Rymer, seconded by Mr. H. Dunster and resolved "That this meeting do now adjourn."

At 8.00 p.m. the Clergy and Lay Delegates attended the Synod Service at St. James' Cathedral. Participating in the service were Archdeacon Little, Rev. F. E. Smith, Rev. G. H. Crane-Williams and Canon Bratt. At this Service Bishop Sovereign dedicated the new stained glass window, the gift of the Rev. G. H. Crane-Williams. The visiting speaker was the Rev. Ramsay Armitage, M.A., D.D., M.C.

At the close of the service the members and their friends met for a Social Hour in Athabasca Hall.

Second Day

The second day's proceeding opened with the Service of the Holy Communion at 8.30 a.m. Celebrant Rev. A. Lord, assisted by Rev. N. Burgomaster.

MORNING SESSION

The Synod re-assembled at 10.00 a.m. The session opened with prayer by the Bishop.

The Secretary read a message of greeting from Rev. Capt. N. Calland.

Moved by Canon Bratt, seconded by Mr. E. Rymer and resolved "That this message be received and acknowledged."

The Minutes of the first day proceedings were read by the Secretary.

Moved by Rev. F. E. Smith, seconded by Mr. E. Rymer, and resolved "That the minutes of the first day's proceedings be received and adopted."

CHANGES IN CONSTITUTION

Amendment to Section 12A, page 11:

Moved by Rev. A. Lord, seconded by Rev. N. Burgomaster and resolved "That there shall be a Standing Committee of the Synod which shall be called the Executive Committee, consisting of the Bishop as President, the Archdeacons, the Chancellor, the Registrar, the Secretary and Treasurer, the Rural Dean, two Clergymen to be elected by the Synod and Lay Delegates to be elected by the Synod, two from each Deanery."

Amendment to Section 12B:

Moved by Mr. H. Dunster, seconded by Mr. W. J. MacArthur and resolved "That three members shall constitute a quorum" be amended to read "Five members shall constitute a quorum."

Amendment to Section 12D:

Moved by Canon Bratt, seconded by Mr. H. Dunster and resolved "That the various Diocesan Funds be managed by the Treasurer, who shall be elected by the Synod, it being understood that the Treasurer will present to the Executive Committee duly audited accounts from time to time and that all diocesan funds which ought to be invested shall be invested with the approval or consent of the Executive Committee."

Moved by Rev. G. H. Crane-Williams, seconded by Rev. A. Lord "Whereas certain congregations are penalized by the application of

Clause III. of the Constitution, be it resolved that the word "Parish" be deleted and the word "Congregation" be substituted therefor, and furthermore the phrase "in good standing in the Diocese" by reason of its ambiguity be deleted."

After some discussion the following motion was presented: Moved by Rev. A. Lord, seconded by Rev. G. H. Crane-Williams, and resolved "That the resolution brought before Synod by the Rural Deanery of Grande Prairie be referred to the Executive Committee whose findings shall be presented at the next Synod."

Moved by Rev. G. A. Crawley, seconded by Rev. F. E. Smith "That the following be added to Section 3 of the Constitution and Canons of the Diocese of Athabasca: 'that all permanent Lay Readers (men and women) who are in active service in the Diocese of Athabasca, shall be given a seat upon the floor of the Synod, with full powers to vote, irrespective of whether or not they have been elected to represent any particular parish or not'."

After some discussion the following motion was presented:

Moved by Rev. J. B. Owen, seconded by Rev. E. C. Dickin and resolved "That this motion be referred to the Executive Committee, and their findings presented at the next Synod."

His lordship the Bishop then called for nominations for the following committees. After balloting, the following were elected:

ELECTED MEMBERS

EXECUTIVE COMMITTEE: Rev. G. H. Crane-Williams, Rev. G. T. Pattison; Laity—Mr. L. Edwards, Mr. J. Smart, Mr. W. J. MacArthur, Mr. E. Houndle, Mr. H. Dunster, Mr. W. Minns.

DELEGATES TO GENERAL SYNOD: Clerical—Archdeacon R. Little, Rev. A. Lord; Substitutes, Rev. F. E. Smith, Rev. G. A. Crawley. Lay Delegates—Mr. E. Houndle, Mr. H. Dunster; substitutes, Mr. R. P. Butler, Mr. E. Rymer.

PROVINCIAL SYNOD: Clergy—Rev. G. H. Crane-Williams, Rev. N. Burgomaster, Rev. G. T. Pattison, Ven. R. Little; Substitutes, Rev. F. E. Smith, Rev. J. B. Owen, Rev. G. A. Crawley, Rev. R. T. Cathcart. Lay Delegates—Mr. L. Edwards, Mr. E. Rymer, Mr. R. C. Robson, Mr. T. Smart; Substitute, Mr. W. Pizzey.

M.S.C.C., G.B.R.E. and C.S.S.: Ven. Archdeacon R. Little, D.D., Rev. A. Lord, L.Th., Mr. E. Houndle, Mr. H. Dunster.

CANONS AND CONSTITUTION: Ven. Archdeacon R. Little, D.D., Mr. V. R. Baldwin, K.C., Chancellor A. U. G. Bury.

D.B.R.E.: Rev. A. Lord, Rev. J. B. Owen, Rev. G. T. Pattison, Mr. W. J. MacArthur, Mr. A. Funnell, Mr. E. Houndle.

D.C.S.S.: Rev. J. B. Owen, Rev. E. C. Dickin, Rev. H. McSherry, Mr. W. J. MacArthur, Mr. E. Houndle, Mr. H. Dunster.

Moved by Rev. J. B. Owen, seconded by Canon Bratt and resolved "That the delegates, both clerical and lay, who receive the highest vote as delegates to General Synod be the representative of this Diocese on the various General Synod Boards."

The report of the committee of the Bishop's Charge was presented by Rev. N. Burgomaster. (Appendix H).

Moved by Rev. N. Burgomaster, seconded by Mr. J. Smart and resolved "That this report be received and adopted."

Moved by Mr. L. Edwards, seconded by Mr. E. Rymer and resolved "That Mrs. Sovereign be given a seat upon the floor of the House."

The meeting adjourned for lunch at 12.15.

The luncheon speaker was His Honour Judge A. U. G. Bury, Chancellor of the Diocese. His address was warmly and very enthusiastically received.

Second Day

AFTERNOON SESSION

The Synod re-assembled at 2.00 p.m. Meeting opened by prayer by the Bishop.

The Treasurer of the Diocesan W.A., Mrs. W. J. MacArthur, presented her report. (Appendix I.).

Moved by Rev. G. Pattison, seconded by Mr. R. P. Butler and resolved "That this report be received and adopted."

Moved by Mr. E. Rymer, Warden of the Cathedral, seconded by Archdeacon Little and resolved "That a hearty vote of thanks be accorded the Rev. G. H. Crane-Williams, for his magnificent gift of the Ascension Window to the Cathedral and the Diocese." This motion was carried by a vote of all members of the Synod.

The following resolution was read on behalf of the Grande Prairie Deanery:

"This Ruri-Decanal Conference desires to associate itself with the desire expressed to revise our Book of Common Prayer and would particularly stress

- (1) The need for a revision of the Service for Infant Baptism along the lines of that Service contained within the Prayer Book of 1928.
- (2) The complete elimination of the Communion Service.
- (3) The introduction of a greater variety and number of occasional offices.
- (4) The revision of Morning and Evening Prayer whereby they commence on a note of praise rather than penitence."

At this point Dr. Armitage, Secretary of the Prayer Book Revision Committee, gave an enlightening address which was sincerely appreciated by all.

Moved by Mr. E. Rymer, seconded by Mr. W. J. MacArthur and resolved "That the resolution by the Grande Prairie Deanery be forwarded to the Prayer Book Revision Committee."

The Treasurer of the Diocese then outlined a Group Life Insurance scheme, and a Health and Accident scheme for the full-time religious workers of the Diocese.

Moved by Mr. H. Dunster, seconded by Mr. R. P. Butler and resolved "That the Synod of the Diocese of Athabasca approve the purchase of a Group Life Insurance policy, covering the permanent full-time religious workers of the said Diocese. The Policy to consist of two thousand dollars (\$2,000) partly graded life insurance with the Confederation Life Assurance Company of Canada, the premiums to be paid in monthly instalments, half the cost of which will be covered by the Diocese of Athabasca and half by the insured; half the sum required to be deducted monthly by the Treasurer of the Diocese, and that the other half be raised by each Parish respectively."

Moved by Mr. E. Rymer, seconded by Mr. R. P. Butler and resolved "That the Synod of the Diocese of Athabasca approve the purchase of a Health and Accident Policy for every full-time religious worker in the Diocese of Athabasca, the said policy to be the Policy known as the "Defender" policy issued by the Ministers Life and Casualty Union at a cost of twelve dollars per year. Half of the cost of this policy to be covered by the insured and half by the Diocese of Athabasca, payments to be made on a monthly basis, half of the sum required to be deducted by the Treasurer of the Diocese from the monthly cheques and the other half to be raised by each Parish respectively."

Moved by Archdeacon Little, seconded by Rev. G. A. Crawley and resolved "That the Secretary be instructed to gather information regarding group Car Insurance, this to be presented at the next Synod."

Moved by Mr. J. M. Smart, seconded by Mr. L. C. Brockway and resolved "That the laymen of this Synod will inaugurate and continue a financial campaign in their several Parishes until every Parishioner is a regular subscriber to the financial needs of the Church through the envelope system."

The report of the Laymen's Association was presented by Mr. H. Dunster. (Appendix I).

Moved by Canon Bratt, seconded by Rev. A. Lord and resolved "That this report be received and adopted."

The Secretary of the Sunday School by Post presented her report. (Appendix J).

Moved by Miss Seaman, seconded by Rev. J. B. Owen and resolved "That this report be received and adopted."

Moved by Rev. A. Lord, seconded by Mr. E. Rymer and resolved "That the Treasurer of the Diocese be paid an honorarium of \$200 per annum."

Moved by Mr. E. Houndle, seconded by Mr. MacArthur and resolved "That the minutes of the 21st Session of the Synod of the Diocese of Athabasca be published."

Canon Bratt presented the report of the Diocesan Council for Social Service. (Appendix K).

Moved by Canon Bratt, seconded by Mr. E. Houndle and resolved "That this report be received and adopted."

CANON ON THE DIOCESAN LAYMEN'S COUNCIL

Moved by Mr. E. Houndle, seconded by Mr. H. Dunster, and resolved:

1. (a) There shall be a Diocesan Laymen's Council composed of:
 - (i) Two Lay Members of Synod: to be elected by the Diocesan Synod.
 - (ii) Two Laymen from each Rural Deanery: to be elected by the Laymen's Association of the Deanery.
 - (iii) Four additional Members.
- (b) The two Members elected by the Synod shall be the delegates to the National Laymen's Council of the General Synod.
2. The duties and purposes of the Council shall be:
 - (a) To awaken amongst laymen a deeper interest in the work of the church.
 - (b) To convey to laymen information as to the problems and needs of the Church.
 - (c) To encourage in parishes the budget system of finance.
 - (d) To devise ways, and advise Synod as to means, by which greater co-operation and effort may be ensured on the part of laymen throughout the Diocese.
 - (e) To act as an intermediary between the National Laymen's Council and Laymen of this Diocese, and to co-ordinate the services of laymen in the parishes with the work and objectives of the National Council.

3. The Council shall report annually to the Executive Committee, and to the Diocesan Synod.

Moved by Mr. H. Dunster, seconded by Mr. E. Houndle and resolved "That the secretary of Synod be paid an honorarium of \$25."

The report of the Committee on Historic Sites and Events was presented by Rev. G. A. Crawley. (Appendix L).

Moved by Rev. G. A. Crawley, seconded by Mr. E. Houndle, and resolved "That this report be received and adopted."

Owing to lack of time the following reports were not read:

Grande Prairie, Peace River and Athabasca Deaneries; Peace Messenger, Evangelism, Diocesan Examiner.

Moved by Mr. E. Rymer, seconded by Rev. F. E. Smith and resolved "That this Synod do now adjourn."

The Bishop closed the session with prayer and the singing of the Doxology.

(APPENDIX A)

The Bishop's Charge

Reverend Brethren of the Clergy,

Brethren of the Laity,—

We meet together today in the twenty-first Session of the Synod of Athabasca. As far as Synods may be counted, the Diocese becomes of age. However, we have reached the seventieth anniversary of the founding of the Diocese—1874-1944. The first Synod was held at Fort Simpson on September 4th, 1876, under the supervision of Bishop Bompas. Three clergymen were present—Ven. Archdeacon Robert McDonald (The Apostle to the Tukudh Indians of the North), Rev. W. D. Reeve (afterward called to be Bishop of Mackenzie River) and Rev. Alfred C. Garrioch who later served at Fort Dunvegan, where the grave of his infant child may still be seen. The Diocese included the whole Northland from what is now Edmonton to the Arctic Ocean with Yukon Territory tossed in for good measure. There was but one completed church in the whole Diocese.

In 1884, sixty years ago, the Diocese of Mackenzie River was formed, leaving the northern half of the present Province of Alberta as the Diocese of Athabasca. Then in 1891, the Diocese of Yukon was formed—and in each division, the heroic Bompas asked for the more northerly and the more difficult area.

Then in 1933, at the time of the tragic loss of funds in Winnipeg, certain influential Churchmen, both clerical and lay, in Eastern Canada, called for a drastic reduction in overhead expenditure and practical evidence of rigid economy in administration in Western Dioceses. As a result of this demand, the Bishop of Athabasca was asked to supervise for a time and until the ship of our Canadian Church, struck so suddenly and so disastrously by the totally unexpected storm, should regain an even keel, not only this large and growing Diocese of Athabasca but also the greater part of the Diocese of Mackenzie River even to the Arctic Circle. In other words, we reverted to the status quo of sixty years ago as far as area was concerned, but facing also a population over twenty times as great. As supervisor of this huge area for these ten years, I have given my best, but now the time has arrived when some other plan of administration for the northern portion must be devised, for no human being can administer adequately this large and unfolding area covered by the two Dioceses. There will be placed before you at this Session certain resolutions related to such a change as suggested.

We again meet in a time of war. The great Nations of the earth are still locked in mortal combat but we thank Almighty God our Heavenly Father that the picture today is a very different one from that which we gazed upon with anxious hearts when we met two years ago. Through the mercy of God, we have now reached the beginning of the end. Let us be much in prayer—as individuals, as families, as Churches. Yes, it is the Church's greatest opportunity. May we not fail! May we pray earnestly for Victory: may we pray that we may be worthy of Victory. Then when the sound of the guns is heard no more, we will be called to build anew—and those days will be quite as perilous and will be fraught with even greater dangers

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than those of war. There will be needed as never before—level heads, great hearts, devoted, unselfish souls.

“Let all the world then to thine increase,
Build as mankind has never built before,
And in Thy service grow from more to more.”

ORDINATIONS SINCE THE LAST SYNOD

Rev. G. H. Crane-Williams, ordained Deacon and then as Priest.

Rev. E. C. Dickin, ordained Deacon by His Grace, The Archbishop of Toronto (Dr. Owen) for the Bishop of Athabasca.

Rev. Harold J. McSherry, B.A., L.Th., ordained Deacon at Christ Church, Grande Prairie.

WOMEN WORKERS

Miss Betty Anderson from North Star to The Girls' Hostel at Athabasca; Mrs. Brown from Vancouver to The Boys' Hostel, Athabasca; Miss M. Barlee to the Mission of Grassland; Miss Dorothy Carroll to North Star.

LAY READERS

Dr. D. H. Pinkerton, a Stipendiary Lay Reader, who had served in the Parishes of Colinton and Slave Lake-Mirror Landing, has been placed at Sexsmith.

Mr. Richard Boswell appointed Lay Reader for Canyon Creek.

SUNDAY SCHOOL VAN WORKERS

During the past Winter, the following Women Workers of the Sunday School Vans were stationed in the Diocese and were engaged in full-time religious work.

Mrs. P. Matthews, R.N., and Miss Ada Harden at Cherry Point.

Miss A. C. Cornell at McLennan.

Miss Sawyer and Miss Paris at Big Coulee and Wandering River.

SUMMER STUDENTS

During the present summer, Mr. David Crane, B.A., is stationed at Lac La Biche and Mr. Maurice Walsh at Slave Lake-Mirror Landing, —both Students coming from Wycliffe College.

PRIESTS TRANSFERRED TO OTHER DIOCESES

Rev. S. E. Richards from Hay River and granted special Leave of Absence for two years—ending December 31st, 1945.

Rev. H. G. Cook, B.A., from Fort Simpson to the Diocese of Moosonee.

Rev. Cyrus R. Lang, L.Th., from the Parish of Colinton to The Diocese of Montreal.

Rev. Eric Wright, granted Leave of Absence as he entered the Chaplains' Service.

CONSECRATION OF CHURCHES

St. Paul's Church, Willowvale, in the Parish of Spirit River—a gift through the Fellowship of the Maple Leaf.

St. Andrew's Church, Whitefish Lake—the gift of Miss Grace D. Hart of England, and the Cathedral Branch of the W.A., Victoria, B.C.
The Chapel at the Girls' Hostel at Athabasca.

DEDICATION OF PARISH HALLS

St. Luke's Parish Hall, Fort Vermilion.

St. Andrew's Parish Hall, Colinton.

CONSECRATION OF CEMETERIES

Heart River Cemetery, Parish of High Prairie.

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OTHER SPECIAL EPISCOPAL ACTS

Dedication of Plaque at St. Peter's Church, Slave Lake—in memory of Daniel Edmund Buck, who died May 23rd, 1942.

Dedication of Lectern, Prayer Book Desk, four Vases and Organ at St. Andrew's Church, Whitefish Lake.

Dedication of two Vases at The Church of the Good Shepherd, Mirror Landing.

Dedication of the Cross and Hymn Board at St. Peter's Church, Slave Lake.

HONOURS

Since our last Session two years ago, the Rev. Gordon E. Bratt was made a Canon of the Diocese, having served faithfully in Canada's Western Land for seventeen (17) years.

Rev. P. J. Andrews, M.A., D.D., Secretary of the Fellowship of the Maple Leaf, London, England, with the approval of our Primate and also of His Grace, The Archbishop of Canterbury, was made an Honorary Canon of this Diocese. We owe much to Canon Andrews and the Fellowship of the Maple Leaf for all their thought and prayer and gifts to this Diocese of the North and to all of Western Canada.

VISITORS

During the past year, we were honoured with a visit by the Most Rev. L. R. Sherman, D.D., Archbishop and Metropolitan of Rupert's Land and we were delighted that he brought with him Mrs. Sherman also.

In the general plan of arranging a Refresher Course for the Clergy and other Diocesan Workers in the alternate years between Synods, the summer of 1943 brought to us Rev. Professor F. D. Coggan, M.A., D.D., and Mrs. Coggan, of Wycliffe College, Toronto. His full scholarship, spiritual devotion and charming personality brought to this Diocese a real refreshment of mind and soul. We wish to thank him and also to express to the Principal of Wycliffe College and the Council of the College our deepest gratitude in making this visit possible. We congratulate Dr. Coggan on his promotion to the Principalship of St. John's College, Highbury, in England, and we pray that God may give him strength and guidance in this new and important task.

May we also add a warm, whole-hearted, northern welcome to the Principal of Wycliffe College, Dr. Armitage, now with us. His visit will mean much to us and to the Diocese as a whole. May he take with him happy memories of his journey and associations.

THE ECCLESIASTICAL PROVINCE

We congratulate The Most Rev. L. R. Sherman, D.D., on his elevation to the high office of Archbishop of Rupert's Land and we pledge to him our prayers, our loyalty and full co-operation.

We also extend to Rt. Rev. H. R. Ragg, D.D., our congratulations and good wishes as he assumes the responsible task as Bishop of our Sister Diocese of Calgary.

The Province of Rupert's Land in general and the Settlement of Red River in particular, remember this year the 100th anniversary of the visit in the Red River in June 1844 of the Right Rev. George Jehosaphat Mountain, Bishop of Montreal 1836-1850, and third Bishop of Quebec. We too share in these celebrations for our Church in Northwest Canada can never fully repay its debt to that nucleus of Christian devotion and missionary fervour. The Church in the Red River Settlement was never a selfish, self-centered Church. It is true

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that it had great tasks and many difficulties to be faced by the Red River, but it heard the call of the trackless trails and the challenge of the spiritual hunger of Canada's far Northwest Land. It sent forth, among others, four great Messengers of Christ and Missionaries of the Cross,—Archdeacon Hunter (1858) to the far northern stretches of the mighty Mackenzie; Rev. W. W. Kirby (1860) to the Tukudh Indians at Fort McPherson and the Porcupine; Archbishop Robert McDonald as the Apostle to the Loucheux Indians; Rev. A. C. Garrioch, the veteran Missionary at Fort Vermilion and Fort Dunvegan. Canada's uttermost Northwestern Land owes a great debt to the missionary zeal and vision of those devoted and rugged Churchmen of the Red River Settlement.

IN MEMORIAM

It is with deep regret that we record the death of Mr. Herbert Alfred George and yet we thank God for a life so fully and freely given in service to his Church and Country.

In the death of Mr. Herbert Alfred George on April 27th, 1943, in Peace River, the Church of England in the Diocese of Athabasca loses one of its most loyal churchmen and the Peace River Country one of its most devoted citizens.

Mr. George came from England to Winnipeg, where he enrolled at St. John's College as a student. One of his masters was the Rev. J. A. Richardson, who afterwards became Archbishop Richardson. While in Winnipeg, he attended Holy Trinity Church and was confirmed by Archbishop Machray. He was a member of the Bible Class and of the Brotherhood of St. Andrew in this church where Rev. C. C. Owen was curate. Through the influence of this Bible Class and its leader, Mr. George was led to plan his life in service for his Church.

He was a Catechist and school teacher at the Indian Mission of Little Forks, Rainy River District, under Archdeacon Phair. In 1896 he became an assistant and Catechist at the Indian Residential School at Wabasca, where Rev. C. R. Weaver was principal. Later he entered the employ of the Hudson's Bay Company, and moving to Peace River Crossing he became manager of the Hudson's Bay store.

Mr. George had the unique experience of working under six Bishops of the Diocese of Athabasca—Bishops Young, Holmes, Reeve, Robins, Renison and Sovereign. He travelled over the greater part of this Northland with Bishop Young, acting as his companion and guide. For several years he was a faithful Lay Reader of the Diocese of Athabasca and in 1934 was a delegate from this Diocese to the general Synod Sessions at Montreal.

As a citizen of the Peace River Country, he was always interested in its development, especially in the discovery of its oil resources. He has been a member of the Town Council, the School Board, the Municipal Hospital Board and president of the Chamber of Commerce.

He is survived by a widow, resident at Vancouver, two daughters in Vancouver, two daughters and one son here, and one daughter in Juneau, Alaska.

The funeral was held on Sunday, May 2nd, 1943, from St. James' Cathedral, where the service was conducted by Rt. Rev. A. H. Sovereign and Rev. F. E. Smith, rector of the Cathedral.

He loved his God, his Church and little children. He faithfully served his community and was a true friend of all. He had faith in this endless Northland and lived to see some of his visions realized. Thus passes one of the great pioneers of the Peace River Country, but his influence will long be felt and his name long remembered.

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A RETROSPECT

Ten years have now passed in the history of this Diocese, a period which has covered the Great Depression plus five years of the Second Great War. The depression struck our Northland with a heavy hand. Eggs sold for 3c per dozen; after deducting the harvesting costs from the sale of his wheat, frequently the farmer had less than nothing: he was "in the red." We were just emerging from the Depression when the dogs of war were again loosed. The Diocese of Athabasca felt deeply the financial strain. One of the first letters which I received in May 1933 from the Treasurer, Archdeacon Little, informed me that the cheques for April had been issued, but there were no funds on hand to cover the cheques for May. Then on top of these burdens came the Loss of Funds at Winnipeg,—one million dollars gone. This was followed by the Restoration Fund Campaign which was so signally blessed by the Hand of God.

But we thank Almighty God for His Guidance and His Blessings, for during that decade the following material and structural advances were made;

Two (2) Churches under construction were completed.

Two (2) Churches were enlarged.

Four (4) Churches were moved to new sites and placed on adequate foundations.

TWENTY-SIX (26) NEW CHURCHES were erected including St. James' Cathedral at Peace River and the beautiful Parish Church at Grande Prairie.

Ten (10) Parish Halls were built or purchased.

Eighteen (18) Rectories and Rectorettes were constructed and most of them partially furnished.

Malvern House erected for Women Workers and for general Diocesan use.

The Bishop's House enlarged and stuccoed at a cost of \$4,000.

Two (2) Hostels were built at Athabasca, one for Boys (14) and one for Girls (22).

Two (2) Hospitals constructed, The Outpost Nursing Home at Keg River and The Bishop Bompas Memorial Hospital at Fort Norman costing \$25,000.00

Eight (8) new Cemeteries have been consecrated.

Thirty-nine (39) pieces of land obtained for Church sites.

Funds are in hand for the construction of two more Churches, the gift of Grace Church on-the-Hill, Toronto, and of Miss Eva Hasell.

"Praise God from whom all Blessings flow."

But all of this is only a means to an end, and that end is the winning and strengthening of human souls and linking them to God's Holy Church through the power of the Holy Spirit. This is ever our task: may God give us Grace to fulfill it.

There are so many subjects to which I would wish to draw your attention and thoughts but there is time for so few: I must choose only two or three of the most important.

Will you consider with me, first, the great and far-reaching subject,—**"THE CHURCH and the RURAL COMMUNITY."**

Since the Industrial Revolution in England, there has been a wave-movement of thought and emphasis from the farm to the factory, from the soil to the machine, from the country to the city, until today the city dweller is associated with a certain superiority in relation to the man who tills the soil in God's "Back Pastures",—and in many

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cases "Forgotten Pastures." A sense of inferiority rests upon the man who follows the plough in relation to his city brother whose life is judged by the street or boulevard on which he lives, or upon the amount of money he makes.

These are false and dangerous yard sticks with which to measure a man or estimate the value of his soul. It is summed up in an epitaph related to a modern industrialist,—

"Here lies a man who made a lot of money

By selling coal as substitute for honey.

Honey he sold as substitute for coal—

O, may the Lord have mercy on his soul."

—that is if he's still got such a thing as a soul.

There must be the rediscovery of the place and importance of rural life in relation to the vitality of our nation; there must be a revaluation of the place of agriculture in reference to a nation's foundations and its future existence: there must be a restoration to country life of its true greatness and of its infinite opportunities for the fullest and noblest life of unfolding values.

Let us remember Christianity was born and reared in a rural environment. The Bible is a rural book: it contains the history of the experiences of rural people in their search for God and their struggle to achieve His Will as they lived out their days in simple but rigorous rural conditions. In a shepherd village, Christ was born: in a rural village He grew as a boy: in a city they crucified Him.

In a real sense, the future character of our whole civilization, its spiritual quality, depends on the place which agriculture is going to have in the whole economy of the nation.

Hon. P. M. Dewar former Ontario Minister of Agriculture, recently drew attention to the state of the rural section of the nation. "Let us not forget," he declared, "that tomorrow's Canada is being born not in the cities but in the countryside. How important then that there be preservation and rehabilitation of our rural communities. Most of us have little fear for our future national security if we can preserve a reasonably prosperous and contented rural people, for it is from this foundation that, over a period of time, almost our entire population will stem. It is in our countryside that we have life in its purest form. It is there we find conditions that are ideal for the setting up and maintenance of family life. The maintenance of rural people in measurable security is essential to our national welfare."

Biologically, Canada depends on its rural life. City families die out within one hundred years. "One-third have no children now; the second third will have no dependents fifty years from now, and the final third will be extinct a hundred years hence."

The urban Church should ponder similar facts. Recent surveys show that the membership of the city Church depends largely for its steady growth upon the rural Church. The increment of the city Church is by transfer 80 per cent; that of the rural Church 17 per cent. The large city Church adds to its membership 20 per cent by accession; the rural Church produces 83 per cent of its own membership. In the religious realm, then, as in the realm of industry, the rural worker is toiling where the raw materials are found. Without rural life, in a couple of generations we shall begin closing a fair-sized proportion of our city Churches.

Moreover, in a recent Presbyterian publication, it is pointed out that the rural Church has provided fifty per cent of our Clergymen and seventy per cent of our Church officers.

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May I also state that in our own Anglican Church, the rural areas are not proportionately nor equably represented on the governing and legislative bodies of our Church. Look at the lists of delegates at our last General Synod as recorded in the Synod Journal beginning at page 11. In some instances, every delegate comes from the one central city: not a single representative from a town or rural area!

However, there is a brighter day for the Town and Country both in economic and ecclesiastical realms. A Town and Country Movement has been organized in England. The Presiding Bishop of the Protestant Episcopal Church in U.S.A. speaks of the Department of Rural Work inaugurated some years ago as possibly the most important of all their various departments. At our last General Synod a Commission on Rural Church Work was set up and is now functioning. I sincerely recommend to our Rural Deaneries that this be made a subject of careful study.

Now what does our Rural Church in town and country need:—

1. A well rounded programme for Rural Life which takes full account of the physical, intellectual, social, cultural and spiritual needs of farmers and of all citizens in villages and in small towns. In these avenues of service, the Clergyman should give a wise and well-balanced leadership.

2. A close partnership with Farmers' Organizations and all other constructive community agencies which are working to build up the rural community.

3. A recognition of the principle of stewardship on the part of the farmer, of his care for the Good Earth—in fact, let us call it The Holy Earth. Here is a new command,—

“Thou shalt inherit the holy earth as a faithful steward, conserving its resources and productivity from generation to generation. Thou shalt safeguard thy fields from soil erosion, thy living waters from drying up, thy forests from desolation, and protect thy hills from overgrazing by thy herds, that thy descendants may have abundance forever. If any shall fail in this stewardship of the land, thy fruitful fields shall become sterile stoney ground and wasting gullies, and thy descendants shall decrease and live in poverty or perish from off the face of the earth.”

We should all strive with all our strength to inaugurate a definite policy by which the sale price for the products of the farm in the nations should be stabilized, a price to be arrived at by a consideration of the cost of production plus a reasonable profit. Thus is the sale price of a bicycle or a piano formulated. Why should not the same plan be used for the setting of the price at which wheat or oats should be sold? In other words, a “floor price” must be established in the economics of agriculture. Let us plan to take the “rue” out of rural and the agony out of agriculture.

4. Trained pastors who have a sense of vocation regarding the rural Church and the strength of conviction concerning the unique function of the Christian ministry as a means of meeting rural problems.

5. Laymen who are equipped with the capacity for rich human fellowship, a vision of the unlimited possibilities of the rural neighborhood and an unbounded faith in God who created the good earth.

6. Leaders who are inspired by their love of God to faithfulness and team-work in building a Christian rural community and in passing on a growing religious tradition to rural youth.

7. Adequate salaries for rural ministers who prefer to serve in

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the small town and the open country but who wish to provide at least a reasonable security for their families.

8. Pastorates of sufficient length to permit the minister to become a neighbor to his people and to understand the intricate workings of the dynamic processes of rural life.

9. A sense of fellowship with all other Churches whether in country, town or city and a willingness to share in the "larger parish" of the community, the nation and the world.

10. Finally, we come to the key of the whole matter—the Rural Pastor. The Rural Priest should be well educated. He must stand alone. So frequently in the West he can seldom meet with his fellow labourers in a meeting of the Deanery, for he is far distant from his nearest brother. He must be big enough, strong enough, devoted enough to work and think alone, to face problems and difficulties alone, to study alone, to pray alone. Weaker men might be placed in well-populated areas, where they could consult the Rural Dean or the ubiquitous Archdeacon. The very first and best of our Priests are required for the Rural Work of our Church. For the leadership of such work we shall have unselfish men who have felt the call of the rural ministry as a life work, have been especially trained for such work, whose hearts are filled with genuine love and appreciation of country folk—Clergy who are not farmers necessarily, but who know the difference between a harrow and a hoe, who are familiar with the programmes of Nation and State for the betterment of rural conditions and life; and who will go into their homes with a loving, understanding and sympathetic pastoral service, only too much lacking in the Church as a whole and by every testimony especially lacking in the isolated lives of the rural people.

The late Bishop of Mississippi wrote:

"For the Ministry of such a man, the Church shall have a deserved appreciation. It shall make for him and his family a provision consonant with his personal worth and the sacred dignity of his task. He should have a home where good books, good music, good pictures find a place, with those refinements which minister to true culture, which is at once a joy to himself and his family and a refining example on his community. His income should be adequate to the needs of a frugal home and open the too often closed doors of college, vocational and professional training to his children. The lack of such provision has borne fruit in the deadly rotation of rural pastors, sends many a man against his will from a happy rural service into a less interesting and less vital urban work.

"May we pray that the Lord of the harvest send forth labourers into His Harvest, and labourers fit for the task. The rural field is no place for the peripatetic parson, seeking preferment, nor for the battle-scarred veteran, seeking a well-earned rest, nor for the unfortunate misfit, seeking the level of a magre capacity. Rural work is a man-sized job; our strongest men are none too good for it. A vital, aggressive, resourceful, sacrificial man, loving God and His Church and loving those for whom Christ died, can find in the rural field an incomparable opportunity for noble service, and receive the sweetest rewards of a devoted ministry."

"Certainly the town and country pastors, consecrated to lifelong ministry to unimpressive congregations in unimpressive communities, are one of the causes for hope regarding the survival of the Christian Church. They have not come to terms with the materialism of earth,

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and though the world is now little impressed with their manner of life because it seeks another, yet when it comes to itself it will see in them what Christianity really is, what the Church is at its best, and it will turn to Christianity and the Church—to their kind of Christianity and their kind of Church. The forgotten men of the Church will become the hope of the world, as the forgotten Man of the Cross, now and again in moments of the world's sanity, becomes the hope of the world. The world will look to them who know insecurity and want, as those who yet possess rich treasure and find in it a joy and a peace such as things cannot give, neither can they take away. The world will look to them as men who humbly walk among men, with characters unsullied by greed, untainted by conceit, unmarred by bitterness. And the world will gather about them in their villages and by their roadsides and about their spirit in the cities. And that will be the Church's rebirth.

"This vision of the Church's rebirth through the devotion of its rural pastors is not simply prophetic fancy. The fulfillment of the vision is already appearing, and, indeed, has been appearing for some time. While perhaps the Protestant Church and its ministry on the whole are chiefly concerned for the larger centers of population, a growing number of ministers of statesmanlike outlook, sensitive spirit, and consecrated heart are realizing that the Church cannot be reborn unless it is reborn where most of the enduringly constructive movements of the spirit are born—in the grass-roots.

"The spiritual impoverishment of rural areas must be relieved; the decay of rural parishes must be halted; the lives of rural young people must be inspired; the enfeebling competition of rural congregations must be checked; the best of rural pastoral leadership must be provided. Then, with new religious life brought to being in the rural districts, sources of vitality and power will exist from which the county-seat and the metropolitan centers can draw. The concrete results of this renewed concern of the parishes of town and country are two: first, multiplying effort to encourage and make more effective the work of ministers already serving rural pulpits; and second, increasing emphasis on the challenge of rural work and the necessity of physically virile and intellectually able young ministers enlisting for life in that work.

"Last year the Committee on Town and Country of the Home Missions Council of North America and the Federal Council of the Churches of Christ in America published a pamphlet entitled "In-Service Training for the Ministers in Town and Country, 1943." It was a calendar and description of the schools, institutes, and conferences to be held during the summer at various colleges, theological seminaries and camps. FORTY-FOUR LOCATIONS WERE LISTED, with the study periods ranging from a few days to more than two weeks. Courses offered were such as these: "The Country Church and Our Generation"; "Inter-Church Co-operation"; "Agriculture of the Old Testament"; "Rural Sociology"; "Agricultural Economics"; "Adult Education in Rural Life." The announced objectives were: "(1) To help ministers become acquainted with tested methods of town and country church work. (2) To assist them in securing an understanding of the trends and problems of modern country life. (3) To develop fellowships among ministers in town and country. (4) To increase contacts of ministers with agricultural leaders."

"THE THEOLOGICAL SEMINARIES, which have the major responsibility for directing the study and inspiring the work of the

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Church's future ministers, are also more and more placing before their students the challenge of the rural pastorate and offering them specialized training for it. Leadership among the seminaries in this respect has been taken largely by the Interseminary Commission for Training for the Rural Ministry, a group of six seminaries in New York and New England states, and by the American Association of Theological Seminaries, the national accrediting agency for theological education. Efforts are made to set before the seminarians in impressive fashion the call of the town and country ministry as a lifework; to secure the response, particularly, of young men who evidence fitness for the rural parish; to develop courses and methods contributing to successful rural religious service; to formulate and supervise a program of field work affording practical training for rural church leadership.

"The 'little brothers' of the Protestant Church, the faithful, self-effacing, patient, uncomplaining, undersalaried pastors of the village and country churches of American Protestantism! Salute them for their nobility of character. Salute them even more for the promise that rests in them for the future of the Christian Church."—*The Atlantic Monthly*, February 1944.

In an attempt to give greater security and protection to the faithful Clergy of this Diocese, there will be placed before you a plan of Life Insurance and also of Sick and Accident Insurance which if acceptable to the Synod should be a step forward in the Church's progressive and practical care of its devoted labourers. In all plans for security and reasonable protection in a New World, the Church must never forget those faithful Clergy in Missionary Dioceses, their wives and families. No Rector can do his best work if he is haunted by fears of financial troubles when faced with sickness or accident, or of the serious situation to be encountered by his wife and children if he should be called away. We ask for your most careful thought and I trust, your general acceptance of the plan.

May I also ask that all Parishes through their Vestries undertake a larger and ever increasing share in the Stipend Apportionment for their Rector approximating more and more to the objective of complete self-support. The various sections of the Diocese are experiencing a gradual but certain measure of financial returns for the sale of their farm products, the sale of furs and also an increase in general salaries in towns and villages. Moreover we must remember that we must not look to the British Isles for much further financial support. The tasks and burdens which those courageous people face now and in the immediate future are of unimaginable magnitude. Their material losses in Cathedrals, Churches, rectories and halls are immense. They must rebuild. Perhaps we may be able to assist them. Again, we must not depend on Eastern Canada for assistance any longer than is absolutely necessary.

Clergy, Lay Readers, Lay Delegates, Wardens, Church Vestries,—let us initiate a real Forward Movement and General Advance in this important matter of self-support. Two Parishes are now self-supporting; which third Parish will with a venture of faith place its name on the Honour Roll? I do hope that every Parish will assume a much larger apportionment for 1945—and then full financial independence in the very near future.

We must depend no longer on the precarious Open Collections on the Sundays and then an Annual Canvass at the end of the year to

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make up deficits. Can we not use Weekly or Monthly Envelopes through a pledged amount from each Parishioner covering the whole year. Instead of \$5.00 at the end of the year,—the equivalent of 10 cents per Sunday,—let us ask for \$5.00 per quarter,—and I think we would get it. I call you to a real advance in financial support, not only of our own work in our own Parishes and Diocese, but in the larger Missionary tasks of the Church which constitute the real reason for the very existence of the Church.

Every baptized member of our Church is a STEWARD in the sight of God and here the emphasis must be placed,—Stewards of our possessions. They are not ours: we only handle them for Christ and His Church, and someday we must give an account of our stewardship. When a man fully understands this relationship with his God, there will be no trouble about Church financing.

Our Church, largely through the dynamic and tactful leadership of the Archbishop of Rupert's Land, had initiated a vital and successful Programme or Advance. There must be another and parallel Advance in the appeal for MAN-POWER and WOMAN-POWER in the larger programme of our Church. Let us not do this in a piece-meal manner. Can we not as a whole Church present the challenge to youth today,—to High School and University Students, to the so-called Private Schools cross our Dominion, to Schools for the training of Nurses and especially to the men and women of our Forces, now engaged in the fight for Freedom. Our Church needs students for the Theological Colleges: some are empty and are all but closing. We need Deaconesses and Bishop's Messengers, Teachers and Nurses and other Helpers in the Indian and Eskimo Schools,—Nurses for our Hospitals, Priests for Dioceses, Missionaries both men and women, for Overseas,—oh, the list is endless. This possibly is our greatest need: the money will be forthcoming if consecrated men and women offer for Christ's Service. And now is the opportune time,—the time of re-building and the remoulding of a new world to the glory of God. Delegates, both Clerical and Lay,—be ever on the watch for possible volunteers. Pray for enlistment. Inspire them: train them. Let us ask our whole Church to make a Canadian-wide Appeal for Enlistment for Service.

THE AWAKENING NORTH

During the two years which have elapsed since we last met, epoch-making projects have been conceived and realized in Canada's North and West,—projects which will open up this Northland in a broad and far-reaching manner. In the two war-years just passed, there have been construction and development which would have required at least fifty years of peace for realization and which surpass the most fantastic dreams of an optimist. The construction of The Alaska Highway from Dawson Creek to Fairbanks, a distance of 1600 miles, will rank high in the world records of road building. Equally impressive has been the so-called Canol Project which includes the drilling of some 40 oil wells at Fort Norman, the construction of a Pipe Line from Norman Wells to Whitehorse, a distance of 600 miles through an unexplored northern wilderness and over an elevation at the Divide of 4000 feet. A Telephone and Telegraph project has been completed which links Fairbanks with Edmonton and Chicago and consisting of four wires in a scientific plan which allows multiple messages to be sent simultaneously. Over 65,000 telephone posts were used in the construction work. A chain of vast modern airports links Edmonton with Fairbanks and thus Russia, China and Japan. Down the Valley of the mighty Mackenzie another chain of prophetic Air Ports have been

APPENDIX A

built, each equipped with all the magic aids to aerial navigation,—meterological stations, the mysterious beam, radio depots, hotels etc. Great Slave Lake has been connected with Grimshaw and the Peace River area by a Winter Road of over 400 miles and 15,000 tons of equipment and supplies were transported over it in one winter. Truly, the Eagle flies north. There engineering feats will open up Canada's Northland in an unprecedented manner. We are in the midst of it. May God grant that our Church may buy up the opportunity and hear the challenge of the open door, that the spiritual structure may keep pace with the commercial development. "Behold I have set before thee an open door."

We call to you as Leaders of our Church in this Diocese to plan wisely and co-operatively for the Rehabilitation of the men and women of His Majesty's Forces now and when Armistice Day arrives. The Honourable The Minister of Pensions asks that in each Town and Community a Welcome and Welfare Committee be immediately organized. This Committee would consist of representatives of all public bodies and all Churches, and especially strengthened by delegates from the local branch of the Canadian Legion. If this has not yet been done in your Community, I earnestly ask that you would take the lead in this important task and give direction to the movement. The Committee would give a hearty welcome to the men and women as they arrive by train, or boat, care for their immediate needs, give information concerning the plans of the Federal Government on their behalf, assist them as they take up land and in every possible way befriend them. The Church has a special task in welcoming the English Brides, some 20,000 of them, as they come among us,—far from the Church of their Fathers in a strange land.

The post-war days will call for work and service and sacrifice no less important than in the days of conflict. With God's help, let us begin now.

A word concerning publicity might be helpful,—I do not mean sensational advertisement, but I do mean the reasonable, well-planned and sustained presentation of Church News. Information will mean interest: interest will mean prayers and gifts and co-operation. Use your Newspapers: they are always ready and willing to receive and publish Church News and to give publicity in programmes of Sunday Services Use the printed page: use the Radio: use mimeographed letters: use the Diocesan "Peace Messenger." Our people cannot constitute an interesting membership unless they become a well-informed membership. To this end, I would recommend to you all our Weekly Church Paper,—"The Canadian Churchman." It is well edited, attractively composed and widely informative. This Family Magazine will be delivered to you weekly for \$2.00 per year. I have asked Rev. George T. Pattison, Rector of Fairview to accept and remit subscriptions. Try it for a year and you will use no other. It is illuminating to the mind, gently chiding to the conscience, comforting to the soul and up-lifting to the heart. Subscribe today.

At the end of this decade of life and service among you, I wish to thank Almighty God for the privilege of labouring in this part of Christ's Vineyard. I would express my gratitude to you for all of your co-operation, your friendship and the fellowship with you in the Gospel of Jesus Christ. Your endless kindness to me and to Mrs. Sovereign and to all the members of my household in treasured among my most precious possessions. Personally I would also thank the Almighty Father for health and strength vouchsafed to me through these event-

APPENDIX A

ful years. This rugged Northland calls for the expenditure in no small degree of physical strength and stamina. I thank God for His protection over me in endless journeys by sea and land and air, by horse-sleigh and dog-toboggan, by cart and waggon, by railroad coach and river steamer, and ocean liner, by motor car and aeroplane. The task has been a happy one though not a easy one, for none of us here to-day would ask for light loads or balmy breezes.

Finally, I call you to deeper devotion and a more prayerful consecration to the Church's task. And what is the Church's task? It is fundamentally the winning and strengthening of human souls for Christ and His Kingdom and the enlistment of them in and through the fellowship of Christ's Church. All else is only the setting and the scaffolding by means of which the tower is erected and sustained. Without the attainment of this aim, the work of the Church is abortive, and all of its activities as sounding brass or a tinkling cymbal. The "busy-ness" of a Church cannot take a place of its real business, the proclamation of the Good News of the Gospel of Jesus Christ,— "Jesus saves." Then it passes beyond the individual through the individual: he must share it with others. The new world for which we pray must be a redeemed world. The Church must not be simply re-built it must be re-born.

THE WHITSUNTIDE CALL IN THE OLD LAND

Once more there comes before the Church's view the scene in which men and women, uniting in Prayer, received a baptism of power and love which drew them into a deep spiritual fellowship and prepared them for great evangelistic ministries.

It was not an easy world to which they were commissioned; it was a world in which the nations knew not God and gave their strength to false deities, selfish ambitions and fleshly lusts. Yet in that world in which evil was entrenched the Christians won transforming victories because in them was a Power above all the power of the enemy.

Today again the world is in revolt against its Maker. The sin of man has brought upon him untold misery and the foundations of Christian civilization are threatened. Millions are waiting in weariness and sorrow for **SOME HEALING, RECTIFYING WORD** which will make life new. Many look forward to the end of war and the reconstruction of society, but the Christian knows that right and truth and freedom and brotherhood can be established only with the rule of Christ.

Has the Church the spiritual glow and passion that can enable her to present effectively the Gospel of the Redeemer? Does she not need a new baptism of the Holy Spirit, quickening her life and giving success to her witness? Is not God calling her once more to His feet?

In this hour of historic crisis when the destinies of nations are trembling in the balance, we appeal to our fellow-Christians in every land to wait on God in believing and earnest Prayer, that he will make bare His arm and by His grace draw the hearts of the people in penitence and faith to himself.

Every true revival has begun in Prayer. In the days of Wesley and Whitefield, of Radcliffe and North and Weaver, of Moody, Spurgeon and Hay Aitken this was clearly seen. God is not changed to-day. Still stands the gracious word of our Saviour:—"If ye then, being evil, know how to give gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Can we refrain from "asking" Him? And the prayer of faith,

APPENDIX A

answered in spiritual enrichment, will inspire the telling forth anew, in sermon, class and personal converse, of the message which changes men's lives. We shall enter into the spirit of the Apostle who wrote, "Woe is unto me, if I preach not the Gospel."

Never was there greater need than now to proclaim the urgency of the new birth. Men can be at peace only when in harmony with God, and that can be only when a change of heart has made all things new. Let us ask a great thing of God, even the winning of a multitude throughout the earth to the Kingdom of our Saviour and Lord!

This is our Task! May God give us grace to face it!

(APPENDIX B)

DIOCESE OF ATHABASCA

GENERAL DIOCESAN ACCOUNT OF THE YEAR 1942

INCOME

Balance from previous year	\$ 1,815.88	
Received from:		
C.C.C.S.	965.12	
M.S.C.C.	16,911.11	
Dominion W.A.	3,657.39	
General Synod O.C.F.	376.72	
Diocesan Sources:		
For Stipend	\$4,848.09	
M.S.C.C.	1,348.00	
G.B.R.E.	105.25	
C.S.S.	97.25	
M.S.C.C. for Jews	20.25	
Synod Expenses	172.50	
Cathedral Expenses	100.50	
Other Purposes	218.56	6,910.40
Government Educational Grants		427.45
Government Meteorological Grants		413.00
Transfers from Ven. R. Little:		
Pension Fund	\$ 12.85	
Travelling	43.25	56.10
Rentals		460.57
Contributions		159.26
Donations for Sunday School by Post		133.16
Sale of Properties		678.00
Funds received in trust:		
Sexsmith Church	\$ 10.26	
Hondo Church	59.00	
Goldfields W.A.	55.10	
Lac La Biche Church	12.36	
Lymburn Church	7.60	
Moose Portage Church	21.50	165.82
Rev. H. G. Watts, repayment of loan		40.00
Refund of Travelling Expenses		4.80
Rev. A. Lord, 1941 National Defence Tax		44.94
Miscellaneous		53.31
		\$33,273.03

APPENDIX B

EXPENDITURE

Stipends and Salaries		\$17,286.50
Insurance Premiums		776.63
Travelling Expenses		2,767.24
Land and Property Taxes		502.27
Office Expenses		735.52
General Synod Boards:		
M.S.C.C.	\$1,286.67	
G.B.R.E.	100.00	
C.S.S.	80.00	1,466.67
Assessments:		
General Synod:	\$ 10.00	
Provincial Synod	30.00	40.00
Mackenzie River Freight:		
Clergy	\$ 283.76	
Missions	33.43	317.19
Summer Students:		
Salaries	\$ 300.00	
Travelling	86.74	386.74
Transfers:		
Maple Leaf Trust	\$ 200.00	
Fort Norman Hospital	753.01	
Pension Trust Account	380.86	
Relief Account	24.26	
Sexsmith Endowment	900.00	2,258.13
Church Property Furnishings		448.95
Hudson's Bay Co., Hay River Mission		70.87
Audit Fees		20.00
Upkeep of Clergy Cars		27.15
Buffalo Lakes Survey Expenses		82.90
Rents		3.00
Broadcasting over CFBP		100.00
Outfits for Clergy		56.55
St. James' Cathedral Grant		98.50
Peace Messenger, Printing		196.25
Expended on Church Property		705.78
Sunday School by Post		851.47
Diocesan Synod Expenses		164.23
Miss Steward, Purchase of North Star House		30.00
Rev. H. G. Watts, Loan		40.00
Bank Charges		2.06
Rev. A. Lord, 1941 National Defence Tax		44.94
Miscellaneous Expenses		126.20
		\$29,605.74
Bank Pass Book Balance	\$5,755.15	
Less Outstanding Cheques	2,087.86	3,667.29
		\$33,273.03

Peace River, Alberta,
12th April, 1943.

I hereby certify that the attached statement shows a true and correct view of the Receipts and Disbursements of the Diocese of Athabasca, according to the best of my knowledge and belief and the information supplied to me.

NORMAN SOARS, Diocesan Auditor.

APPENDIX C

(APPENDIX C)

DIOCESE OF ATHABASCA

GENERAL DIOCESAN ACCOUNT FOR YEAR FEB. 1, 1943- JAN. 31, 1944

INCOME

Balance February 1, 1943	\$ 3,667.29	
C. & C.C.S. Grant	1,254.79	
M.S.C.C.:		
Regular Grant	\$13,485.75	
Special Grants	2,486.47	15,972.22
Dominion W.A.		2,795.67
General Synod, O.C.F.		376.72
Diocesan Sources:		
For Stipend	\$ 4,619.49	
M.S.C.C.	1,423.09	
G.B.R.E.	103.65	
C.S.S.	90.15	
Taxes	142.83	
Insurance	179.80	
Cathedral	100.00	
Synod Expenses ..	15.00	
D.P.A.A.	75.00	
Other Expenses ..	109.94	6,858.95
Dominion Government, Educational Grants		1,162.76
Dominion Government, Meteorological Grants		345.00
Rentals		1,852.81
Contributions, Miscellaneous		569.00
Contributions for Sunday School by Post		283.14
Received in Trust, Canyon Creek Vacation School		5.00
Osler Fund, for Rev. S. E. Richards		200.00
Miscellaneous		162.27
		\$35,505.62

DISBURSEMENTS

Stipends and Salaries	\$14,703.76	
Travelling Expenses	3,596.73	
Insurance Premiums	621.56	
Land and Property Taxes	739.17	
Office Expenses	349.97	
General Synod Boards:		
M.S.C.C.	\$1,316.67	
G.B.R.E.	100.00	
C.S.S.	80.00	1,496.67
Assessments:		
General Synod	12.50	
Provincial Synod	47.50	
Faith and Order	10.00	70.00

APPENDIX C

Mackenzie River Freight:		
Clergy	72.37	
Missions	49.17	121.54
Summer Students:		
Salaries	400.00	
Travelling	74.60	474.60
Transfers:		
Parkhurst Church Insurance	926.90	
Bishop's Fund	70.00	
Maple Leaf Fund	240.70	
Fort Norman Hospital	525.00	
Savings Acct. (Sale of Land)	1,060.00	
St. James' Cathedral	55.26	
Benevolent Fund	2,000.000	4,877.86
Expended on Church Property	1,163.47	
Peace Messenger	167.50	
Bishop's Pension Assessment	218.15	
Miss Steward, Purchase of North Star House	90.00	
Sunday School by Post	1,003.01	
Bank Charges	3.30	
Hay River Hospital, Upkeep of Cot	22.50	
Fort Norman and Goldfields Pension Assessment	79.75	
Hudson's Bay Co., Hay River Mission	200.00	
Pension Board, D.P.A.A.	60.00	
School of Preaching Expenses	45.00	
Grant, St. James' Cathedral	88.00	
Osler Grant to Rev. S. E. Richards	200.00	
Broadcasting Expenses	65.50	
Rent	5.15	
Literature and Books	37.00	
Legal Fees	61.85	
Audit Fee	10.00	
Grants to Theological Students	50.00	
Miscellaneous Expenses	180.10	
Balance Bank Pass Book	5,000.99	\$30,802.14
Less Outstanding Cheques	297.52	4,703.48
		\$35,505.62

Peace River, Alberta,
14th April, 1944.

I hereby certify that the attached statement shows a true and correct view of the Receipts and Disbursements of the Diocese of Athabasca, according to the best of my knowledge and belief and the information supplied to me.

NORMAN SOARS,
Diocesan Auditor.

APPENDIX D

(APPENDIX D)

DIOCESE OF ATHABASCA

PENSION TRUST ACCOUNT FEB. 1, 1943-JAN. 31, 1944

RECEIPTS

Balance February 1, 1943	\$ 3.36
Current Assessments, Parishes	496.39
Current Assessments, Clergy	734.71
Arrears, Parishes	171.60
Arrears, Clergy	171.24

DISBURSEMENTS

Pennsion Board, Dundas, Ont.	\$1,396.82
General Account, D.P.A.A.	40.00
Rev. H. G. Cook, Refund	11.18

Balance, January 31, 1944	\$1,448.00
	169.30

\$1,617.30

Audited: N. SOARS.

D.P.A.A. Receipts	40.00
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\$1,617.30

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DIOCESE OF ATHABASCA

SAVINGS ACCOUNT, FEB. 1, 1943-JAN. 31, 1944

RECEIPTS

Balance, February 1, 1943	\$1,504.14
General Acct., Parkhurst Church Insurance	926.90
G. Adolfson, for Berwyn Land	10.00
G. Geyer, for Shaftesbury Farm	1,120.00
For Buffalo Lakes Lots	120.03
W. Andrews, for St. Peter's Mission Farm	150.00
George Beggs, gift	500.00
General Account	2,000.00
Interest	27.36

\$6,358.43

DISBURSEMENTS

Rev. C. Rendell from "Mackenzie Bequest"	\$ 100.00
Rev. W. Morrison	100.00
War Bond	1,000.00

1,200.00

Balance January 31, 1944	5,158.43
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\$6,358.43

Audited: N. SOARS.

APPENDIX F

(APPENDIX F)

DIOCESE OF ATHABASCA

MAPLE LEAF TRUST ACCOUNT, JAN. 1, 1943-DEC. 31, 1943.

RECEIPTS

Balance, January 1, 1943	\$ 328.75
Fellowship of the Maple Leaf, London	761.96
Dominion W.A. Grant	200.00
Rent for Malvern House	150.00
Miscellaneous	10.00

\$1,450.71

DISBURSEMENTS

Salaries:

North Star	\$540.00
Faust	635.00
Special Grant to Hondo Mission	20.35
Malvern House Improvements	109.07
Travelling Expenses	53.70
Stove for North Star House	40.40

1,398.52

Balance, December 31, 1943

52.19

\$1,450.71

Audited: N. SOARS.

(APPENDIX G)

DIOCESE OF ATHABASCA

LIST OF BONDS, Etc., as at June 30, 1944

- \$1,000.00 War Bond, L-7M 49918, as from Savings Account, authorized by Diocesan Executive, October 1943.
- \$5.00 War Savings Certificate, XA 2153732, from Miss Jean Kelley, December 15, 1943, gift.
- \$50.00 War Savings Certificate, TD 6147, April 15, 1941, property of Goldfields W.A.
- \$50.00 War Savings Certificate, DD 64232, Jan. 15, 1941, property of Goldfields W.A.
- \$500.00 War Bond, L-22 36800, Parish of Sexsmith.
- \$100.00 War Bond, L-2A 119572, Parish of Sexsmith.
- \$100.00 War Bond, L-2A 119573, Parish of Sexsmith.
- \$100.00 War Bond, L-2A 119574, Parish of Sexsmith.
- \$100.00 War Bond, L-2A 119575, Parish of Sexsmith.
- \$1,000.00 War Bond, L-9 EO16332, from Savings Account, June 1944.
- £100 3% Defence Bond, held in safekeeping at the Canadian Bank of Commerce, London, England, from Messrs. Currey & Co., 21 Buckingham Gate, London, S.W.1, the gift of Mrs. Showers. (Parish of Sexsmith).
- £1,000 less inheritance tax, bequest, through will of the late Miss Harriet Robson, at Canadian Bank of Commerce, London, Eng.

APPENDIX G1

APPENDIX G1

DIOCESE OF ATHABASCA ACCOUNT IN CANADIAN BANK OF COMMERCE, LONDON, ENGLAND

July 1941 to April 30, 1944

Balance, July 31, 1941	7	7	11
Safe keeping charge, April 23, 1942	4.2		
Safe keeping charge, April 24, 1943	2.6		
Safe keepnig charge, April 13, 1944	2.6	9	2
Balance April 30, 1944	6	18	9
Miss Harriet Robson Bequest	903	0	5
Balance July 28, 1944	£909	19	2

(APPENDIX H)

REPORT ON THE BISHOP'S CHARGE

My Lord Bishop:

First we believe the Members of this Synod will approve an expression of sincere appreciation of your masterly focussing of attention upon the major problems of Church Life throughout Canada in your skilful analysis of the Church and the Rural Community. We know it is the feeling of many, and no doubt the feeling of all who heard, that at least this part of your Charge should be known throughout the Diocese. With this in view we suggest that at least this part of the Charge, if not the whole of it, should be printed and distributed among our Church people. There is no doubt that among the clamour of economic, sociological and political theories imposed upon us by the many parties striving for political supremacy, the Church's voice must ring true, clear and definite for never was the farmer more perplexed, more ready to take political chances than he is today. For that reason the fundamental principles of Christian stewardship must be redefined, reaffirmed and effectively implemented. A special committee could be of real service in directing attention to, perhaps providing literature, ideas and technical methods for a teaching campaign within the Church. The matter of preparation for rural pastoralia gives rise to obvious short-comings in our educational facilities. Very few professors or College principals are themselves acquainted with rural problems, the Theological courses themselves are too academic and not sufficiently technical and too small a percentage of candidates are recruited from rural communities. Solutions may be found in definite reforms within the curricula of colleges, a type of training more like apprenticeship, with country rectors themselves as master craftsmen, copying the English pharmaceutical training, two years in practical work, two years in academic work, and in missions requiring special training, due preparaton for this need. We are too much slaves of a system. Thirdly, we need recruiting campaigns for rural candidates. We suggest that personal interviews as an essential factor in the preparation for Confirmation will bring more good material to light than any other method.

My Lord Bishop has emphasised the importance of systematic giving via the envelope method as the most satisfactory method of parochial finance. This we have had emphasised many times and in

APPENDIX H

general move too slowly in that direction. It is, we know, a matter of education. We know too the obstinacy with which so many otherwise good Churchmen reject the envelope system. We suggest that the idea may become more widely habitual if the weight of Synodical prestige were thrown behind it, with educational literature, the Bishop's pastoral letters, a definite motion from this Synod that it is the way to finance the Church. We believe the idea is best popularized by the laymen rather than by the parson. This resolution is suggested to the laymen "Resolved that the laymen here assembled accept the challenge to campaign in our several parishes until very parishioner is an envelope subscriber."

Students for the Ministry: We believe that the supply of desirable candidates for the Ministry is greatly influenced by these main factors: 1st, Prestige of Clergy; 2nd, Vitality of local Church Life; 3rd, Awareness of the significance of the Christian Ministry; 4th, the Assurance of having the tools and stock-in-trade required. Poverty-stricken, frustrated, harassed Clergy deter ministerial vocation in others. The people must respect their Clergy, supply his wants and criticise prayerfully and constructively. The Priest must humbly remember our Lord's injunction "Whosoever receiveth you, receiveth me."

Secondly, a nagging, fault-finding, indifferent chip-on-the-shoulder parishioner kills more ministerial vocation than any other factor. Loyal congregations usually dedicate one of their number. Thirdly, significance of Christian Ministry, the ordinations and induction services should be spread around the Diocese, as a tested method of re-vitalizing the public mind toward the pastor. The pastor himself needs in this respect, not so much refresher courses as spiritual refreshment to deepen inner life—"quiet days" are suggested within deaneries. Fourth, Tawdry Churches, shabby clothing, low standards of living, penny pinching, sloppy robes, run down cars, dilapidated homes and Churches,—all lower the sacred ministry in the eyes of youth. In short, tend to your Parson—in him lies the seed of Ministerial vocation.

We close, my Lord, with a word of appreciation for those "dream clauses" in your Charge where you stress the need for and envisage the accomplishment of so many beneficial reforms in the life and living conditions of our rural Clergy and their families. God grant that we will all see such happy conditions when the cultural resources of the Country Parson are on a par with or superior to most other professions. Your assurances and ambitions endear you the more to this Synod. We know they are not empty dreams—but a clear picture of what could and will exist, with our consistent loyalty to wise leadership

Respectfully submitted,

N. BURGOMASTER

(APPENDIX I)

REPORTS OF THE DIOCESAN W.A.

My Lord and members of the Synod:

I have for presentation a report on the work of the Woman's Auxiliary of this Diocese during the years 1942 and 1943.

There has been a decrease in membership and in the number of Women's Branches: yet there has been steady progress, particularly in the financial field. The membership figures are as follows:

APPENDIX I

1942: Women 410; Girls 5; Juniors 90; Little Helpers 245.

1943: Women 334; Girls 16; Juniors 90; Little Helpers 225.

In 1942, 410 women raised the sum of \$5,330.57. In 1943 the lesser number, 334, raised \$5,684.33. In both years the United Pledge Fund assessment of \$357.00 was paid in full: the children's departments share in the contributions to this Fund.

In Dorcas work, the Senior Branches continue to send a number of outfits to the Indian Mission School at Wabasca. Many Branches have provided furnishings and equipment for the Church, Rectory or Hall in their parishes.

The United Thank Offering, used for the training and pensions of Women Missionaries, and made up of voluntary individual gifts, has reached a new peak. In 1942 the Offering was \$104.40; last year is amounted to \$154.39.

Since Athabasca is a Missionary Diocese, the Woman's Auxiliary here, in its endeavour to aid and encourage missionaries, has included the Parish Apportionment for Stipend in its objectives. The sum of \$1641.72 was given by nineteen Branches in 1942; and eighteen Branches contributed \$1482.23 in 1943.

Under the heading of Special Gifts, \$32.00 was received for the Maple Leaf Hospital, Kankara, India; \$22.00 of this amount was given by Junior Branches. Some of the children remember Miss Hotby's visit in 1941, her talks and the pictures she showed made a deep impression on them. All Saints' Branch Athabasca, donated \$85.00 to the Girls' and Boys' Hostels Building Funds, and set aside a sum of money for the Church Restoration Fund. A gift of \$10.00 from two Branches was sent, through the Dominion Treasurer, for the Flying Angel Mission to Seamen at Halifax. Although we are far from the ocean, we remember with thankfulness the work of "The men who go down to the sea in ships." A gift of \$25.00 for the Bombed Mothers of Britain came from the members of St. David's Branch at Fort Simpson, N.W.T. This is a very active Branch and in her report the secretary writes:

"At the present we have sufficient paint and varnish to re-decorate the interior of the Church and hope to have this done in the near future. We are now working to raise sufficient funds to purchase paint for the exterior of the Church and Mission House—the latter being very badly needed. Last year, we added to the Church linen by purchasing one purple and one white Burse and Veil. In the absence of a Rector we conducted prayer services for the Indians several times last summer, when they were in the Settlement; and have administered to them whenever needed and possible. This Christmas we are planning on having a tree, and small treat for them giving toys to the children and clothing, etc. to the women."

The Diocesan Board of the W.A. met in High Prairie on June 2nd and 3rd, 1943. Because of inclement weather and bad roads, the attendance was small although delegates come from places as far apart as Cherry Point and Colinton. The heroine of the meeting was the delegate from Cherry Point. She travelled by waggon, on foot, and crossed the Peace River on a log raft, as the water was too high for the ferry to be in operation. She completed the journey by truck and railroad; this too was an adventure for her as she had not been "outside" for a number of years. At this meeting a Diocesan Life Membership was presented to Miss Seaman in recognition of her "Outstanding service to the children of the North." All W.A. Branches in the Diocese subscribed to the gift.

The Woman's Auxiliary of this Diocese has done much during

APPENDIX I.

these two years. It is willing and able to do more. At the Dominion Board Meeting held in October 1943 an increase of \$12,000.00 was accepted, so that the work overseas and in Canada could be adequately maintained. Our Diocesan share of this increase brought up the quota for the United Pledge Fund to \$407.00. A letter was sent to the Senior Branches explaining the need for larger contributions to this Fund. The response has been most generous. Branches, large and small, are pledging themselves to give from 25% to 100% increases. Commendation should be given to ones like St. John's, Little Smoky. It has few members, widely scattered, and with no central community, yet they volunteered a 45% increase and a promise to do even better if they are able. Truly "the Love of Christ constraineth us."

Three Branches, St. James, Peace River, St. Andrew's Colinton, and St. Andrew's, Lake Saskatoon, organized in 1914, have this year completed thirty years of service for the Master.

The Woman's Auxiliary, founded by a woman close on sixty years ago, supported by women and children, administered by women for work among women and children, has a glorious record of endeavour and achievement under Divine Blessing and Guidance, and we pray that this may be continued through the years to come.

Respectfully submitted on behalf of the Diocesan Board of the Woman's Auxiliary,

A. S. MacARTHUR
Treasurer

(APPENDIX J)

REPORT OF THE SUNDAY SCHOOL BY POST, 1942-1944, DIOCESE OF ATHABASCA

My Lord Bishop, Members of the Synod:

Before giving the statistics of the Sunday School by Post for the past two years, I would like to suggest a few questions for the consideration of the Synod.

I wonder, do we take "Sunday School by Post" seriously enough? The name itself is almost camouflage. What do we mean by it? And do the Parishes take enough interest in their members?

In January this year the Bishop sent his usual New Year Greeting to all the members, urging to take full advantage of their "Correspondence Course for the study of God's Word"—and it is as such—a Correspondence Course of Religious Instruction,—that it should be considered.

This brings us to the next questions—Are the Lessons sent out suited to this method of instruction? From the answers we have to correct, we can tell that very often the Lesson does not get across and the chief point is missed. For children with so little religious "background" the Lessons need to be extremely clear and definite and expressed in simple language. I think if even the Clergy studied the Lessons, sometimes they might find it hard to unravel the right answers—there is so much "woolliness".

The Diocesan Examiner may bear me out, when a 15 year old Anglican girl, who has had Sunday School by Post for years, gained 7% in the Advanced Test Paper this year.

That being so, how can the interest of the parents be aroused, either to explain the lessons themselves to their children or to encourage them to do their part of the "Correspondence Course" by sending in their answers regularly for our corrections?

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Last year, 4060 children were receiving papers and 235 were answering; this year the number on our register is 4248 and only 145 are sending in their answers. I know people are busy now, but "War-time" should not be an excuse for slackness—rather a challenge to greater effort.

To the 97 who did good work regularly all the year, books were sent from the funds received by the Bishop and we have received many letters of thanks. The boys and girls do appreciate good story books, though we are finding it increasingly difficult to get them.

As an extra activity, many have joined the "Boys and Girls at Prayer" and 30 have cards of Membership.

There are now five Caravans visiting in the different Deaneries with exceptionally fine teams of Vanners, who are out to serve the Diocese in every way possible. We should be glad to receive names of any in the Mackenzie Valley Deanery, now shepherdless, and also from any Parish we welcome names sent us by the Clergy for enrolment.

One of the brighter spots of the Sunday School by Post has been the number of boys and girls asking for G.B.R.E. test. Last May 56 wrote the Test, but the "Pass" is now 50 marks instead of 40, so fewer attained that result. However 19 gained first class, 9 gained second class and 10 passed.

Now times are better, more contributions of money are being sent in, possibly owing to the Bishop's New Year reminder. In 1942 we sent to the Treasurer \$210.79 and last year \$246.49. Our office expenses are about \$400 per annum, not counting the cost of the papers sent out.

Before closing I would like to pay a warm tribute to Miss Edna Eastwood whose keenness and high sense of duty have been such a service for the Diocese for nearly five years. These qualities will serve her well now she has joined the Navy and "in the name of the Lord, we wish her Good Luck!"

C. W. SEAMAN

(APPENDIX K)

REPORT OF THE DIOCESAN COUNCIL FOR SOCIAL SERVICE

We owe a debt of gratitude to the General Synod Council for Social Service and especially to the General Secretary, Dr. W. W. Judd, for the practical and inspiring lead being given to Social and Economic Reform. The General Secretary has kept the Clergy fully informed as to measures taken by his department, also very valuable literature has been forwarded to all Clergy on vital questions of the hour.

We would highly recommend a thoughtful study of the twenty eighth Annual Report of the Council for Social Service "Jubilee and Judgment." Copies may be obtained by writing to Rev. Dr. W. W. Judd, Church House, Jarvis Street, Toronto.

The Bulletin sent out by the C.S.S. to all Clergy has proved most helpful and no doubt is used extensively by the Clergy in enlightening our people on social questions. This Bulletin may be obtained for two cent a copy and if we would take time we feel that many of our people would be pleased to subscribe towards it. Bulletin No. 112 issued in February 1944, deals with "Rehabilitation of Men and Women from the Forces". Part I deals with Government Plans; Part 2 with the Church's interest in the Task and part 3 with The Parish. We feel that a copy of the number (Bulletin No. 112) might be very helpful if placed in the hands of the many "Welfare and Welcome" Committees organized or being organized throughout the Diocese. Also the secretaries of our various farm organizations may welcome it. Let us do what we can,

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it will not only help in the matter of spreading information, but will enlighten our people as to the Church's interest in these matters.

Throughout the Diocese our workers and congregations continue to support the Red Cross and other War Services in their splendid work. We have cause to be proud of our Church in this regard.

At a joint meeting of the Peace River and Grande Prairie deaneries, held at High Prairie in May 1943, a full discussion on the questions of Reconstruction, Rehabilitation and Research occupied our time and thought and a Memorial on Reconstruction etc. was planned to be forwarded to the Secretary of the General Synod. This Memorial requested that a Commission be appointed to consider these matters.

"While endorsing the necessity of study and action concerning these matters, General Synod referred them to appropriate Boards or Departments", page 48 "Jubilee and Judgment."

At the Executive meeting of the Council for Social Service, November 1943, the General Secretary asked for a full discussion on our Memorial on Reconstruction etc., each item was given approval and summing up: "The meeting expressed the opinion that by the publishing of Bulletins of studies relative to these special matters, and by other education methods, our chief duty and outlet in this field of Reconstruction would best be found; in other words that the general policy of the past two or three years be continued, intensified so far as possible and directed as specifically as possible to these various questions."

REFUGEES: The plight of the refugee, particularly the Jew, demands our sympathetic understanding. We are thankful that the Government has lifted the restrictions that kept our doors closed to many seeking a haven of rest.

CANADIAN MALVERN CONFERENCE: The conference originated in an Anglican Parish Church, Toronto, and was held August 30th to September 3rd, 1943.

The questions covered by this conference were: 1. The Rural Community. 2. Race Relations. 3. Church Administration and Finance. 4. Politics and Economics. 5. Labour and Industrial relations. 6. Church and Family Welfare. Copies of the report may be had from C.M.A., Trinity College, Toronto, at 3c each. We highly recommend this report.

The question of the Rural Community engaged our thought at the joint meeting of the deaneries held at High Prairie. From this discussion a Memorial was forward to the Secretary of General Synod for presentation at General Synod last September. Our Memorial and Request was that a Commission on Rural Church and Community Life be appointed. This was adopted at the General Synod and the Commission appointed. We are glad to report that our Bishop is a member of this Commission.

Through the newly formed Commission on the Rural Community let us endeavour to strengthen the fight of the farmer. Ours is an agricultural Diocese and we must help them achieve their objectives, which briefly stated are: 1. Economic security to agriculture. 2. To bring primary producers such price for their produce as will ensure to them a decent standard of living for themselves and their families.

We must study economic and social questions bearing on agricultural communities. To do this we would urge the Clergy to give support to farmer organizations, e.g. Alberta Farmers Union, Contribute to the A.F.U. Bulletin and other farm literature. To wish well is not enough, let the farmer know you are interested; his fight is our fight.

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Unless the farmer realizes his objectives there will be a return to pre-war conditions in our Diocese.

RELIEF: There is not the demand for relief clothing on any large scale as in the past. Those in need are being provided for by the Clergy who are obtaining clothing through personal contacts.

CHRISTMAS WORK: The Council for Social Service continues to supply Christmas Cheer to some of our missionary areas. This done by the more favoured areas who "adopt" Sunday Schools. This "adopted" plan is carried on more as a gesture of goodwill and co-operation between Sunday Schools. Some of our children who receive gifts are reciprocating and a very happy correspondence is the result. There is a great educational value in this in linking together East and West.

HEALTH: We would record our appreciation of the practical step taken by the Provincial Legislature in providing Free Hospitalization for maternity cases. If hygiene is to do its best, it must begin at the beginning. The fight against infant mortality was principally a fight against dirt and its infective consequences. Some of us in this north-land know of the sad consequences of childbirth where mothers could not provide the hospitalization for bringing their little one into the world. Now, in Alberta all mothers will look forward confidently and without worry financially.

V. D. Health League of Canada is sponsoring a campaign of information throughout the Dominion. Literature has been sent to all Clergymen in this connection. The General Secretary of the C.S.S. has been collaborating with the Hygiene Committee of the Health League concerning this campaign and we may expect further guidance from him in this matter. The moral and spiritual side to this question has been firmly stated by the Archbishops of York and Canterbury. The statement is attached. We feel that this statement might be printed in full in the Synod Journal.

TEMPERANCE: The Alberta Temperance Association has quite recently launched a program touching all parts of the province. Most, if not all our Clergy gave up their pulpits, June 18th, to allow speakers selected by the Association to speak on this matter in our Churches. We have not been able to gather the results of this program, perhaps we in this gathering might hear from the Clergy in this regard.

The General Council for Social Service submitted to General Synod a motion with respect to Temperance and Liquor Control, which this Synod might well endorse. The motion was adopted by General Synod and is found in "Jubilee and Judgment" page 47.

BRITISH IMMIGRATION: In previous Synods this Diocese has been most interested in this matter and we should be more so as we have hopes that this war will soon be over. This question is being given serious consideration by the General Council and they have petitioned the Canadian Government in this matter. We can rest assured that our Church through the General Council are doing everything possible to effect a greater influx of British immigrants to this country than heretofore. Resolutions on this question will be found on page 46 "Jubilee and Judgment."

LITERATURE: We would recommend the following literature for study in connection with vital Social and Economic questions of the hour:

"Canadian Welfare" issued by Canadian Welfare Council, Ottawa
25c

"Welfare Legislation in Canada and the Provinces" obtainable at Council Welfare House, Ottawa.

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"Social Justice and Economic Reconstruction" Federal Council of Churches of Christ in America, 297 Fourth Ave., New York. 10c a copy.

All Clergy have been receiving two splendid leaflets issued by the Ministry of Information, London, England, and our own Bureau of Information at Ottawa. The Leaflet from Britain is a weekly edition on "The Spiritual Issues of the War". It is a splendid thing, full of information, breadth and vision. The Canadian Bulletin "Canadian Churches and the War" is a monthly edition. This too can be very highly praised.

HOSTELS FOR HIGH SCHOOL PUPILS: The Venerable Archdeacon Little, D.D., has given a lead in this important matter. We hope that the Archdeacon will give a full report on the Hostels at Athabasca, especially with regard to maintenance and cost, so that consideration may be given to extending this work in other centres in our Diocese. This question is not a parochial one only but should be the concern of the Diocese as a whole, therefore this Synod. We would suggest that a special committee be appointed to investigate this matter and approach the various Educational Departments and see if through co-operation between the Church and the Educational Authorities some definite action regarding policy may be worked out.

SUNDAY OBSERVANCE: Sunday Sports are more and more encroaching upon the sanctity of the Lord's Day. The Clergy individually are endeavouring to solve the many problems created in their respective parishes and it is an uphill fight. We must co-ordinate our efforts in this matter. Therefore we would suggest that a Statement go forth from this Synod—a united expression on this question, urging our people to uphold the sanctity of the Lord's Day. And that public announcement be given to the Statement in the Press.

If we are to cope with these Social and Economic problems and others which we have omitted in our Diocese, we must wake the social consciousness of our people. This can best be done through an efficient working of the D.C.S.S.

In the past the work of the Council has been done through correspondence; never yet has the Council met for deliberation and consultation. This is necessary. We therefore recommend that the D.C.S.S. meet twice yearly and in the months of June and November; and that travelling expenses be provided by the Diocese.

In conclusion we would affirm our faith in the Gospel of Christ as the only Saviour and Lord for mankind, for each man and for all men.

Respectfully submitted,

GORDON BRATT

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REPORT OF THE COMMITTEE OF HISTORIC SITES AND EVENTS

This Committee has not much activity to report since the last Synod. The history of several of the Parishes has been completed while there is still much left to be ferreted out and compiled into concise form. It is then hoped to have it brought into a single volume that it may be printed for publication.

Since the last meeting of our Synod the property of the old and historic Mission of St. Peter's at Grouard has been sold and the buildings have been dismantled. At this site was one of the resting places of the Famous "Trail of '98" and in the old Church was signed the first treaty with the Indians. It is hoped that our friend Mr. Kent who is

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with us today can be prevailed upon to commit to writing his memoirs of this Mission.

The site of the Church and the Cemetery have been preserved and retained.

This Committee asks that every Rector and Church Worker in the Diocese be on the look out for matters of interest and during the year arrange and write as complete a history of their whole Parish as is possible to obtain.

Respectfully submitted,

G. A. CRAWLEY

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RURAL DEANERY OF GRANDE PRAIRIE

We welcome to the staff of this Rural Deanery the new Incumbent of Beaverlodge, the Rev. Harold J. McSherry, B.A., L.Th., a graduate of Emmanuel College, Saskatoon. This brings the total staff of this Rural Deanery to three Priests, one Deacon and one Stipendiary Lay Reader, as follows,—Rev. Arthur Lord, Rector of Christ Church, Grande Prairie, and Rural Dean; Rev. J. B. Owen, Incumbent of Goodwin and Associated Missions; Rev. G. H. Crane-Williams, Itinerating Priest, resident of Dimsdale; Rev. H. J. McSherry, Incumbent of Beaverlodge and Associated Missions, and Dr. D. H. Pinkerton, in charge of Sexsmith and Associated Missions. We are pleased to welcome Dr. Pinkerton back to the last named Parish. Dr. Pinkerton left the Diocese for the Diocese of Kootenay last winter but returned in the Spring to his work at Sexsmith.

At the present time two Parishes are still without Incumbents, namely, Spirit River and Wembley, although the last named is regularly cared for by the ministration of the Rev. G. H. Crane-Williams and Mr. Fred Frewer, Lay Reader.

Holy Communion Service have been regularly conducted by Mr. Crane-Williams and the Rural Dean in those Parishes without a resident Priest, with the exception of Spirit River. The other offices of the Church, such as Baptisms, Weddings and Burials have been faithfully carried out through the Ministrations of the Rev. G. H. Crane-Williams.

No Rural Deanery Meetings were held during the winter owing to the small number of Clergy in the Deanery but two meetings have been held this summer,—at Sexsmith and Dimsdale.

Representatives of the whole Deanery, with the exception of Spirit River, were assembled at Grande Prairie, on May 29th, for the occasion of the Ordination of Rev. H. J. McSherry.

Since last Synod, one new Church has been consecrated in the Deanery—at Willowvale.

Other plans of building include the erection of a new Rectory at Grande Prairie. This will be built this summer.

A. Lord, Rural Dean

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RURAL DEANERY OF PEACE RIVER

The Church life and work is steadily being maintained even though our Clergy Staff has been reduced during the past few years by one-third. The Clergy have increased their efforts and at times beyond their strength but an increase in the Lady Workers has contributed much to the life and work. These Ladies have given up responsible

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positions in life and are devoting a service to the Church without which I doubt if we could maintain interest as we have done. Then the Lay Readers have given splendid service for which they deserve high praise. I would like to record appreciation of the work done by Mr. E. Houndie, McLennan, Mr. W. J. MacArthur, Fairview and Mr. T. Smart, Three Lakes.

STATISTICS: In the past two years 1942-43, the statistical returns show that there have been 243 Baptisms, 67 Confirmations, 60 Marriages and 87 Burials. There has been a slight increase in our Sunday Schools. In 1942 there were reported 22 Sunday Schools, 356 Pupils and 33 Teachers. For 1943 the reports show 20 Sunday Schools, 381 Pupils and 35 Teachers.

Financially the Deanery is strengthening and increased apportionments are being paid in full.

PROPERTY: Church Property throughout the Diocese is being kept in a good state of repair and some parishes are planning the painting of buildings without the aid of the Diocese.

CAMPS: There are two camps to be held this summer in the deanery, Bear Lake Camp, known as X-A-Carpe, which is a joint undertaking between the United Church, Presbyterian and Anglican Churches. East of Peace River somewhere around Slave Lake or at Slave Lake a camp is being planned by the Clergy and Workers in that section of the deanery. These camps afford a wonderful opportunity for a sound educational programme for our boys and girls.

CHANGES: Miss B. Anderson was released from North Star to assist Archdeacon Little in the Hostel for Girls at Athabasca. Miss Dorothy Carroll, R.N., has assumed her duties at North Star.

MEETINGS: The Deanery Chapter continues to meet regularly twice yearly, Spring and Autumn. A joint meeting was held at High Prairie in the Spring of 1943, when we were delighted to have as our guests the members of the Grande Prairie Chapter. Joint meetings such as this have great possibilities and we hope that we will be able to get together again. Sometime, we might have a joint gathering of Athabasca, Grande Prairie and Peace River, at High Prairie. I suggest High Prairie because it is geographically convenient to all. We would like to see more Laymen attend and take part in the Deanery meetings. We need their help and advice in planning our tasks.

In the death of Mr. H. A. George on April 27th, 1943, in Peace River, this Deanery suffered the loss of one of its most ardent workers. He was a kindly man and a friend to all. We shall always remember Mr. George.

In conclusion might I express appreciation of the work of the W.A. Branches in the Deanery for their continued support.

Respectfully submitted, GORDON E. BRATT, Rural Dean

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RURAL DEANERY OF ATHABASCA

Progress in this Deanery during the past two years has been evident in several districts.

McMURRAY-WATERWAYS: At McMurray, where Rev. and Mrs. W. K. Morrison are stationed, the Church has made felt its power, sympathy and love. To this parish many people have been brought in connection with the Canal Project, and with the Federal Government's Experimental plant to explore the possibilities of the commercial

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development of the Alberta Tar Sands. The responsibility of the Rector has been increased thereby. We have often said "Thank God that the Morrisons are there at such a time as this." Our Mission at McMurray has been a veritable spiritual oasis for many men who are far from their own homes.

A great feature of the work in this Parish is the regard for the children. The Sunday School is in a healthy condition and in connection with it are troops and companies of Guides, Scouts, Brownies and Cubs.

At Waterways the Church has been finished, and the outside painted. At Fort McMurray the Church buildings have been painted with the exception of the new Hall and a fence has been built around the property.

The Hall was obtained from the United Church Board and was the building they used as a Church before they withdrew from McMurray. It has been moved to our block and is now used for Sunday School and Clubs. With the exception of a grant of \$100 all expenses for repairs and painting were borne by the Parish.

COLINTON-BOYLE: We are very sorry indeed to have to report the resignation of Rev. C. R. Lang, who has done six years of good faithful work. He will long be remembered for his kindness and sincerity. He is now Rector of Lachute, Diocese of Montreal.

We do most heartily welcome Rev. and Mrs. E. C. Dickin to the Parish of Colinton and feel that it will continue to advance under the able leadership of Mr. Dickin.

We congratulate the congregation of St. Andrew's Parish on the erection of their Parish Hall which has no debt on it. It is a fine building and will be most useful.

PARISH OF ATHABASCA: St. Alban's Congregation have recently painted their pretty little Church and have as usual managed to keep the grounds and cemetery neat and attractive. The pride and interest of this congregation is quite commendable.

HOLY TRINITY, GRASSLAND: The Church cottage has been painted. It was done as a surprise to Miss Barlee on her return last spring. The well-kept grounds, and neat little Church and cottage are admired and appreciated by the whole community. Miss Barlee will be remembered for her faithful work with children's clubs. She is now in her fifth year of service.

ALL SAINTS', ATHABASCA: This is the Jubilee year, and old-timers have been delighted to assemble for the special services of Thanksgiving. The Church was packed beyond capacity for the Family Service on the afternoon of June 11th. On June 25th flood conditions, with the ferry over the Athabasca taken out at Smith, His Lordship the Bishop of the Diocese, who was to have been with us, was prevented from coming. However he got through on the 28th and his visit, as always, was a real uplift. Then on July 2nd, we were privileged to have with us Dr. Ramsay Armitage as Guest Speaker. We wish to take this opportunity of voicing appreciation for his coming to us; we shall remember his words of encouragement.

We had hoped to make improvements to All Saints as a Jubilee Thankoffering. War conditions have prevented that. However, we are accumulating funds. This building, now 37 years old, needs a new roof and new foundation; we hope also to stucco it as soon as the war is over.

STUDENTS' HOSTELS: Since last meeting of Synod a great deal of work has been done on the Girls' Hostel, including new porches and

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outside stucco as well as paint on the roof. Friends in Toronto and the Toronto Embroidery Guild have furnished the Chapel for us. This small Chapel is used every day for prayers and often for private prayers.

While we are naturally very proud of the building, as far as it has been completed, there is still a great deal to be done to complete the interior. The walls and ceiling of kitchen and dining room should be lined as soon as funds are available. There are 22 girls in residence this year.

The Bishop Young Boys' Hostel is also filled to capacity. There are, in fact, 13 lads, with accommodation for 10. We had to refuse several whom we wished to take. The enlargement of this Home for Boys will have to be faced in the near future.

WABASCA INDIAN MISSION: Under the direction of Rev. A. L. Davies, this Mission has been doing a very valuable piece of work.

SLAVE LAKE-MIRROR LANDING: We welcome back to this Mission Mr. Maurice Walsh and we wish him every blessing and success in his endeavors.

In a Deanery Report, we must not omit to express our deep debt of gratitude to Miss Hasell for her continued and practical help. Miss Paris and Miss Sawyer have now worked together in this Deanery for five years, on St. Nicholas Van in the summer and at either Lac La Biche, Big Coulee or Wandering River in the winter. The good results of their work will never die.

This year we have a second Van, St. Richard, for a few weeks at any rate. This Van, lent by Kootenay Diocese, is staffed by Miss Cornell and Miss Waterson. We appreciate the devotion of these splendid women and are deeply grateful for their help.

CONFIRMATIONS: In this Deanery, confirmations are still on the increase. We feel that the number of confirmations should approximate to the number of Baptisms. We recommend not only to the Clergy of this Deanery, but also to the Clergy of the whole Diocese that they be ever active in seeking and preparing candidates for the Apostolic rite of the Confirmation for the future well being and progress of our Church depends to a great extent on our being active in this work.

ROBERT LITTLE, Archdeacon, Rural Dean.

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REPORT OF THE PEACE MESSENGER 1943-1944

When the Peace Messenger was first issued in 1933 Bishop Sovereign opened his first 'Bishop's Letter' with these words: "Let me first say that I am delighted that it has been made possible for the Diocese to have this little publication as a means of conveying news of the work of the Church as a whole and of our Diocese in particular to all the members and friends of the Church in the Diocese of Athabasca."

The early issues of our little paper were full of items telling of the good work being carried on in the various parishes throughout our far-flung Diocese. The early issues brought many friends to our Diocese, people who were thrilled as they read of the self-sacrificing work of our workers in this great Northland. In those days people all over the world were interested, the Clergy were interested, they made a habit of sending in splendid material for publication.

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In 10 years the story has changed, no longer do we receive news items from the various parishes, in fact some parishes do not send a single news item from one year to the next.

Let me quote again from the Bishop's first Letter: "We believe that the value of the 'printed page' is beyond all estimation. Information will bring interest and interest will bring loyal and intelligent support and prayers." Those words are just as true today as they were in 1933; the Diocese of Athabasca is in need of the prayers, support and interest of its many friends more than ever before. People all over the world receive this little paper; they are already interested. Let us make them more so. Surely it should not be difficult to find enough material, when our Diocese covers six hundred thousand square miles of the most interesting country in all the world, to fill such a small publication as the Peace Messenger.

Soon, peace will be here and a new chapter will be started in the life of the great North West, a chapter that will tell of new towns, new industries, new openings for the Church. First let us be sure that our Church is there and doing its work, and secondly, let us tell the world about that work; publications across Canada are waiting for the stories which only you can tell. If you will do your part, the staff of the Peace Messenger will do its part. Let us go forward then to the most interesting year in the life of our own Peace Messenger!

F. E. SMITH, Editor.

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EVANGELISM REPORT

GENERAL SYNOD COMMITTEE ON EVANGELISM:

In the report of this committee to General Synod last September emphasis was laid upon the necessity for the need of Evangelism through new channels, e.g. the Daily Press and weekly newspapers with short articles about the Gospel message,—and extended use of the radio,—visitations to public schools and to high schools,—addresses to men's clubs, etc.

The committee commended the Brotherhood of St. Andrew with its emphasis on individual and personal work: For more daily Bible reading in the use of the literature of The Bible Reading Fellowship; booklets of the American Episcopal Church, "Forward Day by Day". These may be obtained through the G.B.R.E.

THE JOINT COMMITTEE ON THE EVANGELIZATION OF CANADIAN LIFE

The General Committee on Evangelism has made appointments annually to this committee and to its executive.

This joint committee has under review suggestions to promote a general effort of Evangelism. Through this joint committee literature was provided during the past winter on the following subjects: No. 1, "The Christian Gospel", No. 2, "The Nurture of the Christian Life", No. 3, "The Christian Gospel".

The members of The General Synod Committee on Evangelism would like an expression of opinion concerning the value and use made of this literature. This Committee is promoting suitable literature for the use of the Clergy in teaching and preaching; for assisting lay people in witnessing to their Faith in Christ and the Church and a series of pamphlets for general public distribution. Any suggestion from this Synod would be most welcome by the General Committee.

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EFFORTS IN OUR OWN DIOCESE

The question of evangelism has been constantly to the front in all deanery meetings. Very good papers have been given by members of the deaneries, with the result that it may be safely said that more and more are we becoming seized with the growing necessity of presenting with new force and with renewed emphasis the Personal Challenge of the Gospel of Christ. Time and time again the appeal has come to us that only through a thorough and complete consecration of our own lives can we become channels of God's saving grace through our Lord and Master Jesus Christ.

SCHOOL OF PREACHING

A School of Preaching was conducted by Rev. Professor F. D. Coggan, M.A., at Malvern House, Peace River, July 6th, 7th and 8th in 1943. We owe a debt of gratitude to the Board of Management of Wycliffe College, Toronto, for sending to us so distinguished a scholar and teacher as Professor Coggan. It was a joy to welcome with the Professor, Mrs. Coggan, who very ably and sincerely contributed towards the very profitable discussions. Respectfully submitted,

GORDON E. BRATT, Chairman.

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REPORT OF THE DIOCESAN EXAMINER

As Diocesan Examiner I have since last Synod examined two sets of examination papers, those for 1943 and 1944. In 1943 four Sunday Schools sent in papers, Yellowknife, Fort Vermilion, Athabasca and Boyle. Of 11 senior and 13 junior papers there was only one failure. High mark went to Blanche Newman of Fort Vermilion with 87%.

For the S.S. by P., 10 senior Advanced Papers were written. Nine were successful with high mark going to Mary Andreeff of Gage, 98%.

In the Senior Class 20 papers were written with 16 passing. Dorothy Wall of Mirror Landing was first with 93%. Thirty-six junior papers were written; all were successful. Margaret Wall of Mirror Landing was first with 99%. In all 90 papers were written, 84 being successful.

In 1944, three Sunday Schools sent in papers, Fort Vermilion, Athabasca and Boyle. Of 11 junior and five senior papers 15 were successful. Junior high mark went to Wilma Galloway of Athabasca with 98%, while senior high was Blanche Newman of Fort Vermilion, 92%.

For the Sunday School by Post there were 25 papers in the junior class, of which 16 were successful. Margaret Wall was first with 98%. In the senior class 25 papers were written, 17 passing. Dorothy Wall placed highest with 99%. In the senior advanced class there were seven papers, two being successful. Polly Andreeff of Gage was first with 86%. Two papers were written this year in the junior Bible Class. Both were successful with Mary Andreeff of Gage first with 97%. In all 75 papers were written with 51 successful. The higher percentage of failures this year was due to the raising of the pass mark from 41% to 50%.

J. B. OWEN.

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REPORT OF THE DIOCESAN BOARD OF RELIGIOUS EDUCATION

In the welter and confusion of these present days it is essential that religious education be kept to the forefront that religion may find its proper place in the thought and life of days to come.

Religious education is carried on in this Diocese in a number of ways,—by Sunday School by Post, Van Workers, Summer Camps, religious instruction in day schools and by the radio.

Last year camps were held at Bear Lake, Lake Saskatoon, Fort McMurray and Canyon Creek. At Peace River a summer Vacation School was held, while Van Workers held schools lasting from two days to a week in various outlying places.

The Sunday School by Post last year had more than four thousand pupils on its roll.

The School Act as revised in 1942 provides that all schools be opened by the reading of a passage of Scripture from a prescribed list and the reciting of the Lord's Prayer. Religious instruction may be given during the last half hour of any school day. Parents or guardians may have their children excused from such instruction. Local school boards decide whether these observances are to be carried out and whether instruction may be allowed in any particular school.

The former Secretary of the D.B.R.E. has suggested that some effort be made to emphasize the historical origin of the Church of England in order to offset the pseudo-historical propaganda of organizations which seek to undermine our heritage.

It would be an incentive to Sunday School examination work in the Diocese if some system of Diocesan Awards was arranged in connection with the Annual Sunday School examinations.

J. B. OWEN.

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NATIONAL LAYMEN'S ASSOCIATION BRANCH

The Rectors and Wardens:

All Parishes.

Dear Fellow Workers:

At the recent Synod, it was decided to form a Diocesan Branch of the National Council, the purposes of which are:

- (a) To awaken amongst Laymen, a deeper interest in the work of the Church.
- (b) To convey information on problems and needs of the Church to them.
- (c) To encourage in parishes, the budget system.
- (d) To devise ways, and advise Synod as to means, by which greater Laymen co-operation and effort throughout the Diocese may be ensured.
- (e) To act as intermediary between the National and Diocesan councils co-ordinating laymen's parochial services with Council's objectives.

As a first step, it has been suggested, and the measure meets with the full approval of His Lordship the Bishop, that we encourage the use of "Forward Day by Day" or the Bible Reading Fellowship among the members, always providing that this meets with the approval of the Rectors of the various Parishes, and asking for the fullest co-operation and suggestions from all.

In presenting this our first communication, we would refer to the Address of His Grace The Primate, at General Synod last year, in which he quotes from "John Inglesant" as follows: "If the Anglican Church were suffered to drop out of existence, nothing like it can ever take its place. As a Church it is unique" and to follow this we would quote from the Report of the Executive Council to General Synod, section 10, which states "We believe in the Priesthood of the Laity. We think much greater use should be made of Laymen in maintaining the Services of the Church today, and WE INVITE ADVENTUROUS EXPERIMENTS".

Was it not Bishop Gore who said: "The vast numbers of strange teachers to whom people listen today, is largely the result of the Church's neglect of Evangelism", perhaps this is one of the attributable lessons fundamental of the tragedy of society in these days, within groups and among nations, and WE are ALL called to be His Disciples, Witnesses to HIM, and Ministers OF HIS GRACE. Possibly we can convert what appears to be disaster into opportunity, and as the early Church preached to men ONE by ONE, so today WE as individuals must first get THE word, one by one, and then take the Church to where the people are, thus helping in our individual way to bring in THE DAY wherein dwelleth righteousness.

So much for paragraphs (a) and (b), the above perhaps takes care in a halting manner of them, as for paragraph (c), we have this to say at this time, The Kingdom of God is not built with money. but with men, there is as great need for Men in the Christian Ministry as for the Services of King and Country, and especially is this true in the case of young men who will train for the Ministry. This work is one that we may reasonably hope to assist in, but whatever else we need, we do need money. Let no one say however that we put it first, on the other hand let no one make an unworthy separation here. Advance, the keynote of General Synod means money, and so thinking

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in terms of the Task, of the Work, what is given is the outward and visible sign of the inward and spiritual knowledge that we have of that Task. The two things go together. We think it was Our Bishop who said something to the effect of "The FAITH that works is the FAITH that both gives and expects."

As for paragraphs (d) and (e) of the above, we must recognize as a special "sphere of influence", the following facts.

- (1) A critical problem among teen-age youth.
- (2) The excessive teen-age post confirmation losses.
- (3) The need of a Christian Canada. "Global Strategy" includes a World Front for God as well as a Canada for God.
- (4) The time is NOW, we need a trained, consecrated and vital lay leadership in these fast moving days—the Call is Urgent.

In the words of Robert Service:

"Send not your foolish and feeble
Send me your Strong and your Sane
Strong for the red rage of Battle
Sane for I harry them sore
Send me MEN girt for the combat
MEN who are Grit to the core."

We trust with this first communication to awaken EVERY Reader to the possibilities latent in each one, and would ask for and invite suggestions for passing along to other members whereby this Diocesan Council may be able to report constructive activities at the next meeting, when full details will we hope be available of Dominion accomplishments, and when a much fuller Diocesan Organization may be elected.

In the meantime we close referring all to St. Luke 22 verse 32.

Faithfully yours,

ATHABASCA DIOCESAN LAYMEN'S COUNCIL.

H. Dunster, Athabasca, chairman. E. Houndle, McLennan, secretary.





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